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Bunyan, John, 1628-1688.  
The holy war and The  
heavenly foot-man





Clarendon Press Series

BUNYAN'S

HOLY WAR & HEAVENLY FOOT-MAN

*M. PEACOCK*

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W BUNYAN

THE HOLY WAR

AND THE

HEAVENLY FOOT-MAN

*WITH INTRODUCTION AND NOTES*

BY

MABEL PEACOCK

Oxford

AT THE CLARENDON PRESS

1892

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## INTRODUCTION

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JOHN BUNYAN was born at Bunyan's End, near the hamlet of Harrowden, in the eastern fields of the parish of Elstow, towards the end of the year 1628, a year distinguished in history by the enforced assent to the Petition of Right wrung from Charles I., and by the early mutterings of the political storm which was to culminate in the outbreak of the Great Civil War, the triumph of the Parliamentary army, and the death of the king. Bunyan himself tells us in 'Grace Abounding' that he was by descent 'of a low and inconsiderable Generation ;' his father's house 'being of that Rank that is meanest and most despised of all Families in the Land.' Modern research has proved, however, that he sprang from a family of long standing in Bedfordshire, for the evidence brought forward by Dr. Brown<sup>1</sup>, after a laborious search through assize-rolls, manorial court-rolls, wills, and other documents relating to the county, demonstrates that, poor as his immediate ancestry may have been, the remoter forefathers of the author of the 'Pilgrim's Progress' and the 'Holy War' belonged to a race of well-to-do yeomen.

The cottage in which Bunyan first saw light lay at the foot of a gentle declivity about a mile from Bedford, and less than a mile from the church at Elstow, where the bells so often rang out under the impulse given by his strong young arms, before the stern demands of conscience made him forsake his favourite recreation as ungodly. Little is known of Bunyan's childhood, beyond the few facts to be gleaned from 'Grace

<sup>1</sup> *John Bunyan, His Life Times and Work*, by John Brown, B.A. 1885.

Abounding.' According to his own statement he was brought up in his father's house, 'in a very mean condition, among a company of poor countrymen,' but notwithstanding their poverty his parents put him to school for a while, and he learnt to read and write 'according to the Rate of other poor Men's children ;' although he confesses with shame that he soon forgot the little he acquired. The serious and enduring part of his education was gained unconsciously by daily contact with his rollicking companions of the village-green and their sedate, earth-tilling, bible-loving elders. From the earliest age the lad's mind must have had a theological bent, for although his 'natural life . . . was indeed according to the Course of this world,' and he had, as he tells us, but few equals for swearing and lying, he suffered from a morbid sensitiveness of conscience which gave rise to fearful dreams and visions, 'with the apprehensions of Devils and wicked Spirits,' accompanied by troubrous thoughts of the Day of Judgment and Hell-fire. 'These things,' he declares, 'when I was but a Child, but nine or ten years old, did so distress my Soul, that then in the midst of my many Sports and Childish Vanities, amidst my vain Companions, I was often much cast down and afflicted in my Mind therewith . . . Yea, I was also then so overcome with despair of life and Heaven that I should often wish either that there had been no Hell, or that I had been a Devil—supposing they were only tormentors ; that if it must needs be that I went thither, I might be rather a Tormentor, than be tormented myself.' While playing under the shadow of the church-tower with his blithe, indifferent comrades, while bird's-nesting in the overgrown hawthorn hedges round the village, wandering as a truant among the swamps and sloughs of the open country, or paddling in the willow-fringed shallows of the Ouse, a secret terror perpetually haunted him, embittering his fairest hours and over-clouding the sunlit world about him. Yet, for some years, the lurid theology which dominated his thoughts by day and night, menacing him with all the punishments wielded by dread Omniscience, lost its hold ; the buoyancy of youth asserted itself, and the instinctive desire to enjoy the cakes and ale of

life dispelled all visions of future retribution. Bunyan became ‘a very Ringleader,’ in graceless and unprofitable pastimes. ‘In these days, the thoughts of Religion were very grievous to me . . . ,’ he says, ‘ Yet, even then, if I have at any time seen wicked things by those who professed goodness, it would make my spirit tremble.’ In the summer of 1644, when he was already following his father’s trade of a tinker or brazier, he had to face his first great domestic sorrow. His mother and his sister Margaret died within a month of each other, and then came a further trial. Before another month had passed away, his father married again, and gave a new-comer the chief place in his desolate household.

It is probable that during the following winter Bunyan joined the army after reaching the regulation age of sixteen, and went through the military experience mentioned in ‘Grace Abounding.’ His acquaintance with active warfare can only have been short, as the battle of Naseby, which practically brought the first Civil War to a close, was fought in June, 1645. Unfortunately, the brief reference that Bunyan makes to his career as a soldier leaves it doubtful whether he served under the King or the Parliament, as the information he supplies is singularly indefinite. ‘This also have I taken notice of with thanksgiving. When I was a soldier, I, with others, were drawn out to go to such a place to besiege it; but when I was just ready to go, one of the Company desired to go in my Room; to which when I had consented, he took my Place; and coming to the Siege, as he stood Sentinel, he was shot into the head with a musket bullet, and died.’ That is all. The name of the beleaguered town, the names of the commanders conducting the attack, and the cause for which they fought all remain uncertain. We are in absolute ignorance of the time and season when that unknown ‘one of the Company’ met a soldier’s fate, and left Bunyan behind, to become a mighty captain in the spiritual warfare which continued to agitate the country after the sword had been returned to its sheath. In the absence of further testimony on the point, it has been assumed that Bunyan’s comrade was killed before Leicester, the only town

which is known to have stood<sup>1</sup> a siege during the period of Bunyan's connection with the army; but the evidence collected by Dr. Brown proves the unlikelihood of a Bedfordshire levy serving against that place. Bedfordshire, as a member of the 'Eastern Association,' had ranged itself among the counties adhering most firmly to the Parliament, and the Royalists within its borders appear to have been far too weak to form any effective organisation in favour of the King. Moreover, the county was secured on the north by the position of the Parliamentary forces. It is therefore hardly possible that Bunyan could have taken up arms for Charles I., supposing even that the sympathies of his family inclined towards the royalist cause, as they may well have done, for his father had a son christened Charles on the 30th of May, 1645. Nevertheless, direct proof that he served among the monarch's adversaries has still to be discovered, although enlistment under the Parliament would be a matter of little difficulty while Sir Samuel Luke, the skilful puritanical leader, who is said to have been travestied in Butler's 'Hudibras,' was governing the garrison at Newport Pagnel, and promoting the 'good old cause' throughout the surrounding district. Indeed, it is far from unlikely that Bunyan was included in one of the levies made by the Parliament upon the Bedfordshire villages, and that he was sent to serve at Newport without any choice of his own in the matter. In which case the young tinker may have been at Leicester, not as one of the besiegers, but as a member of the defensive forces, for it is indisputable that a detachment of the Newport soldiery held a portion of the fortifications on the south side of the town against the royalist gunners. The author of an account of Bunyan's life, which was professedly written by a friend in 1700, asserts that Bunyan was serving on the side of the Parliament during the siege, and that another soldier who volunteered to take his place when he was drawn out for a sentinel was shot dead. This statement can scarcely be accurate, for Bunyan's own words show that he was not present at the siege where his substitute perished; yet it is possible that some confusion in the memory of the writer

has blended two separate events, and that Bunyan was in fact among the Newport men who drove back the enemy from the ‘Newarke,’ and that he joined in the dogged resistance which Major Ennis maintained against the attacking party long after the rest of the defensive forces had yielded. In any case, whether his lot happened to be cast in a royalist regiment, in which light-hearted audacity and earnest political conviction went out to battle side by side, or among the martial enthusiasts of the Parliamentary host, the Elstow tinker must have found himself moving in a new world when he plunged into the strange, energetic life of the camp and battle-field, with all its clear-cut contrasts between bluster and courage, dissimulation and honest faith, dreaming and doing. It was inevitable that the stir and strife about him should leave their traces on a soul which delighted in any fellow-creature who proved to be ‘a man of his hands.’ Great-heart, Valiant-for-Truth, and Shaddai’s captains in the Holy War offer us conclusive evidence that years after Bunyan had laid aside pike and musket, he retained a vivid remembrance of the few months he spent in the army among a set of fighting-men who, to use Cromwell’s phrase, knew what they fought for, and loved what they knew, whatsoever banner they might serve under.

Two or three years after Bunyan returned to Elstow on the disbanding of the army in 1646, he took a wife of whose parentage he tells us nothing beyond the fact that her father was a godly man. From the worldly point of view the marriage was decidedly imprudent, both the bridegroom and bride being ‘as poor as poor might be.’ But although the future which lay before them was one of daily toil, it was brightened by affection and hope, nor did the penniless wife enter her new home quite undowered, for she brought with her the devout traditions of the household in which she had grown to womanhood, and two theological books, ‘The Plain Man’s Pathway to Heaven’ and ‘The Practice of Piety,’ which in conjunction with her own womanly influence were destined to rouse her husband to serious reflection, and to awaken in him ‘some desires to Religion,’ with a reverential awe of all persons

or things connected with ecclesiastical ritual, although he was still unconscious of the hopeless conviction of sin, which was to be the real ground-work of his conversion. The agonising contest between the earthly and the spiritual in his nature had not yet commenced, but the period of luke-warm indifference was drawing to a close. At times his conscience would upbraid him for his graceless habits, and by imperceptible degrees he entered on the great struggle, which he describes in the burning phraseology of ‘Grace Abounding.’ During the battle with his lower inclinations, the young man lived through hours of anguish and desolation, in which he reproached himself as the most horrible of sinners, although it is almost certain that he was a stranger to the grosser vices. The remembrance of his transgressions overwhelmed him with a sense of his wickedness, and crushed him with the knowledge of his unworthiness. Heavy clouds began to gather between him and Heaven, obscuring the light of day and casting a ghastly, unnatural glare on every deed of his life. Thought became a torture, for he could not escape from the contemplation of his own actions, or turn away from the examination of his own heart. The fierceness of the strife on which he was now entering was in accordance with the strength and earnestness of Bunyan’s character, but his pitiable ignorance further intensified the struggle. He had to war against the real or imaginary terrors besetting him with the arms chance brought to his hands, or with clumsy weapons of his own forging, and to bear the brunt of the battle uncounselled by any who had already encountered and overcome the doubts which assailed him. It was a time of inexpressible suffering, only to be recompensed in later years, when the knowledge acquired in his contest with the dusky demons who had possession of his spirit, stood him in good stead while dealing with the ‘domestic diabolonians’ of feebler natures. Had he been possessed of the easy, placid temperament which remains unaware of half the trials and perplexities tormenting more ardent imaginations, he might still have been a great man, an adept in writing that rough and ready English speech, dear to the heart of every student of language

and literature ; but he could never have won that passionate power of diction, which thrills through all his appeals to the human conscience, nor have attained his wonderful mastery over the minds of men. It is true that many of the difficulties besetting him were vain fantasies, mere delusive will-o'-the-wisps, but the war he waged was none the less the eternal war of the righteous and god-fearing against temptation and sin, while his errors were natural mistakes having their source in his want of instruction, or in the prejudices of the age in which he lived.

Not long after Bunyan's marriage a sermon preached by Christopher Hall, the vicar of Elstow, on the evil of Sabbath-breaking, filled him with apprehensions concerning the admissibility of Sunday sports ; yet, notwithstanding his disquietude, he 'shook the sermon off his mind,' and went out after dinner to join in the diversions of the village-green. But the sense of wrong-doing once awakened was not to be lightly silenced. In the midst of a game of cat, Bunyan seemed to be aware of a voice from heaven demanding whether he would leave his sins and go to Heaven, or have his sins and go to Hell, and gazing upwards he seemed, with the eyes of his understanding, to see the Redeemer looking down on him, as being very hotly displeased. After this experience he made a reckless endeavour to escape from the domination of his conscience, only to find, as people of strong moral conviction must always find, that the violation of its dictates made mental quietude impossible. Then again he yielded to religious impulse, and surprised his neighbours by the outward propriety of his conduct, while their flattering criticisms filled him with vanity, and urged him on to a further display of godliness. Hitherto, he had taken great pleasure in bell-ringing, but now he began to esteem it an unjustifiable delight, so he gave it up, although the desire to indulge in the old amusement continued to cling to him, as appears from his allusions to it in the '*Pilgrim's Progress*' and the '*Holy War*', and from his confession that after relinquishing the forbidden diversion he would still go to watch the ringers, until the fear that if he continued to countenance what his conscience condemned, a bell, or the steeple itself,

might crash down upon his head, drove him to forego even that slight gratification. To quit dancing was a still severer sacrifice, but at last he forced himself to abandon this amusement also, under the idea that God must be pleased with one who showed such self-denial. His complacency was to be of short duration, however, for one day, while working at Bedford, he chanced to overhear the conversation of a little knot of women who were sitting in the sunshine, ‘talking about the things of God,’ and learnt from their discourse how far he was from the knowledge of true piety. These women were members of a congregational community under the pastoral care of John Gifford, afterwards rector of St. John’s Church at Bedford, and master of St. John’s Hospital, when the revolution in ecclesiastical matters promoted by the Commonwealth permitted Presbyterians, Baptists, and Independents to hold preferment in the Church. Gifford’s experience of life had been a varied one. At the beginning of the war he was a royalist major of dissolute life, and at a later date he practised as a physician at Bedford without any change in his disorderly habits, but ultimately he saw the error of his ways, and, becoming a fervent expounder of the Gospel, was chosen the first minister of the little band of believers who formed themselves into a congregationalist church at Bedford.

In listening to the earnest words of a few poor women of Gifford’s flock, Bunyan recognised how little knowledge he had of the essential truths of religion, and soon he fell to calling in question his apparent faith. At one time he was inclined to test his seeming reliance on God by miracle. He would bid the rain puddles on the road between Elstow and Bedford dry up. But if they remained unchanged at his word, what then? Would he not know that he was one of the rejected? He dare not face the hazard. ‘If it be so, I will never try it yet, but stay a little longer.’ He was also tortured by misgivings about predestination and election. Were he only sure of being one of the chosen, he would count himself rich in the very direst poverty. Strange imaginations and visions filled his soul with a succession of lovely and terrible pictures. At times he was walking in glorious light, and then

again, darkness came down and plunged him in the murkiest despair. Uncertainties and temptations confronted him at every step, and he might have been wholly discouraged had not the good people who had unintentionally revealed to him his ignorance, spoken of his condition to their minister, with the result that Gifford was ‘well persuaded’ of one who sought for the truth so zealously, ‘though,’ says Bunyan modestly, ‘I think but from little grounds.’ Probably the experienced man of the world, accustomed to form rapid judgments, and to divine personal character at a glance, soon discovered that the village tinker was no shallow enthusiast whose desires after righteousness would scorch up and wither away ‘because they had no deepness of earth,’ but one in whom ‘the word of the kingdom’ would take lasting hold. However it may have been, he invited Bunyan to his house, that he might have the opportunity of receiving instruction, and learning how God deals with those whom he is drawing towards heaven. On the whole, the teaching received from ‘the godly Mr. Gifford’ seems to have been injurious in its first effects. The scrupulous, susceptible aspirant after heavenly things became the prey of a morbid self-watchfulness which instigated him to a fevered examination and criticism of his most insignificant actions. He persuaded himself that his heart hankered after every foolish vanity, and imagined that he was a reprobate given up to the Devil. Torturing doubts still afflicted him. What if he were, like the Turks, trusting in a spurious faith. A copy of Luther’s ‘Commentary on the Galatians,’ which fell into his hands, calmed him for a while, but the peace it brought passed away again, and the old agony resumed its sway. He was haunted by an odious desire ‘to sell and part with the blessed Christ, to exchange Him for the things of this life—for anything.’ Day and night the temptation followed him, and at last it seemed to him that he had committed the unpardonable sin, for he was conscious of the thought, ‘Let Him go if He will.’ Sick in soul as Bunyan was, this transitory idea passing through an over-excited brain, appeared to condemn him eternally. His guilt was beyond redemption. He was shut out from mercy for ever. The most miserable of

created beings was happier than he, for was he not lost? It seemed so to him, but there is an old proverb teaching faith and resignation which tells us—

‘When the bale is at the highest  
Then the boot is at the nighest,’

and so it proved with Bunyan. Black as the night was, day-break came creeping on. The first faint light of dawn began to show, and then came the sun at last.

His diligent study of the Bible filled Bunyan’s mind with quieting and consoling words, and by degrees he learnt to feel that there was ground for hope. How could he be a cast-away? God was a jealous God, indeed, but not merely jealous. Was He not patient and long-suffering, and had He not given the vilest of mankind the most comforting assurances? Surely Christ died to save sinners. ‘And now,’ says Bunyan, ‘Christ was all; all my wisdom, all my righteousness, all my sanctification, all my redemption.’ He was not without backslidings and graceless lapses into terror, but still he had found a release from his former bonds, and a shelter from the storm. However he might suffer in the future, he could never be so desolate as in the old days of doubt.

Freed at last from the Slough of Despond, Bunyan became a member of Mr. Gifford’s congregation; and eventually he quitted his native village and settled among his co-religionists at Bedford, where two severe trials soon fell on him to try his newly found tranquillity. A dangerous sickness reduced him for a time to a state of weakness and despondency which threatened to destroy his calm of soul, and after his recovery came a still more grievous trouble. His wife died, leaving to his care four children, of whom one was blind. John Gifford, too, whose force of character and vigorous faith must have made him a tower of strength in evil days, was also taken away in the prime of life. Others remained behind, however, who understood that the once light-minded ‘town-sinner’ was no common convert from worldliness. Already in 1655 he was asked to exhort the brethren, and two years later men came together by hundreds to hear the Word from his lips.

‘Though of myself of all saints the most unworthy,’ he tells us, ‘yet I, but with great fear and trembling at the sight of my own weakness, did set forth upon the work and did according to my gift and the proportion of my Faith preach that blessed Gospel that God had showed me.’

About a twelvemonth after he had been formally chosen as a preacher, he was engaged in a controversy with the Quakers, which led to the publication of his first book ; but although his earliest venture in authorship drew him into the region of polemics, where he showed himself no contemptible opponent in the war of words, the best of his intellect was not to be frittered away in theological invective. He was to be a voice crying in the highways and by-ways, ‘Prepare ye the way of the Lord, make His path straight,’ an exponent of the principles lying at the root of Christianity, not a mere word-mill grinding out dry texts and dogmatic denunciations. He purposely avoided touching on contested questions, when he could do so without cowardice, and clung to the doctrines which found acceptance among all serious Christians.

The fame of the tinker-preacher soon spread far and wide, and crowds gathered eagerly to listen to his teaching ; but his impetuous eloquence drew around him enemies as well as friends. The orthodox parochial clergy, especially, regarded him with scorn as a pernicious demagogue, while, at the same time, they envied his skill in stirring the souls of his audience. Slanders against his moral character were spread abroad wherever he went, and so repulsive were the vices attributed to him, that he was driven to vindicate himself by a solemn denial of the licentiousness with which he was charged. The right of an irregular preacher to deliver any religious discourse was necessarily a subject of dispute, and once in the days of the Protectorate he narrowly escaped indictment for his unauthorized ministry : but it was not till 1660 that he came into actual collision with the law. After the death of Cromwell, the one man capable of securing even a limited degree of toleration for unpopular theology, sectarian Christianity fell on evil days. The abdication of the second Protector, and the subsequent accession of Charles II., was followed by a counter-revolution in matters

relating to religion. The nonconformist pastors were expelled from the livings into which they had been inducted, the episcopal form of faith was restored to its old position, and the Church received back its former privileges. The days of oppression, which were to test Bunyan's sincerity, were now at hand. Scarcely a month after the Liturgy of the Church of England had been reinstated in Bedfordshire, he found himself thrown into prison for conscience sake. The severe statutes enacted under Elizabeth were enforced with all rigour against a man gifted with such inconvenient eloquence, and he was arrested for preaching in a private house at Samsall, a hamlet lying about thirteen miles south of Bedford. The news of Bunyan's imprisonment brought dismay on all his friends and followers. An application was made to the authorities requesting that he might be released on bail, but the justice of the peace acting in the case feared that a more serious charge than that of unlawful preaching might be lying behind the ostensible accusation, and refused to set him at liberty. Seven or eight weeks after Bunyan had been seized, the January Quarter Sessions were held at Bedford, and then he was brought to trial for infringing the law, by 'devilishly and perniciously abstaining from coming to church to hear divine service, and for being a common upholder of several unlawful meetings and conventicles, to the great disturbance and distraction of the good subjects of this kingdom, contrary to the laws of our sovereign lord the king.' On being asked what he had to say in self-defence, the delinquent replied that he did go to the church of God, but to the question whether he attended service in the parish church, he answered boldly that he did not; which avowal led to a disputation between himself and the chairman of the sessions, ending as everyone knew it must end, in the condemnation of the non-conformist culprit, who was little likely to obtain mercy from the magistrates on the Bench, more than one of whom had suffered formerly for his adherence to Church and King.

Bunyan's sentence was imprisonment for three months, followed by banishment in case he continued to show contu-

macy. For three months, accordingly, he lay in prison, but the expiration of the period for which he was condemned did not bring release. His refusal to give up preaching was so decided that it was judged safer to keep him under restraint without further trial for the following six years. In spite of the exhortations and threats lavished upon him, the stiff-necked tinker held staunchly to his convictions, and defended his right to use his ‘gift for edification’ while behaving in all godliness and honesty. The resolute spirit that was in him refused to be shackled; he feared to palter with his own conscience, by binding himself by a cowardly promise, more than he dreaded the harshness of the men in power. Yet he was willing to escape from thraldom if he could do so without showing himself a traitor and craven. After an imprisonment lasting from January, 1661, to the following August, there was hope that he might obtain a further trial at the Summer Assizes, and he petitioned the judges three several times through his second wife, but with no result. An appeal was then made to the high sheriff, who, touched perhaps by brave Elizabeth Bunyan’s supplications, suggested to her means of obtaining a hearing ‘in the Swan chamber,’ where the judges and many magistrates and gentry were in company together. Here the poor woman pleaded her husband’s cause, and finding the recital of all her efforts to win his freedom availed nothing, while he persisted in exercising the gift which he believed God had given him ‘for the good of the people,’ she tried to soften the hearts of the administrators of justice by entreating their pity for her step-children, who must live on charity if their father were kept from exercising his trade. She spoke also of her own child, who had been born only to die in the first miserable days of her husband’s arrest, and spoke to such purpose that one of the judges, Sir Matthew Hale, more compassionately disposed than his angry and violent companion, inquired what calling her husband followed. ‘A tinker’ was the answer given. ‘Yes,’ exclaimed the prisoner’s wife with spirit, ‘And because he is a tinker and a poor man, therefore he is despised and cannot have justice.’ But supplication and retort were alike in vain;

Sir Matthew Hale advised her to apply to the King, or sue out a pardon, or get a writ of error, but beyond this manifestation of good will he had no power to go. So nothing came of the efforts made by the loyal wife. The recalcitrant preacher remained in irksome confinement, while she returned to her cottage to fill the place of both mother and father to her four step-children.

The long-enduring tradition that Bunyan was kept in confinement in the gaol on the Ouse-bridge has been finally disproved. As he was arrested by a county magistrate for an offence committed in the county, there is no doubt that he passed the twelve years of his incarceration in the county prison ; no very pleasant dwelling, indeed, but far from the dark and noisome den of popular imagination. A decent place of abode, according to our modern ideas of decency, it could scarcely have been in that age ; but probably its worst discomforts were mitigated by gifts of money from such friends of the prisoner as were fortunate enough to escape persecution, and also by the laxity of the prison rules, which allowed an amount of liberty impossible in modern times. Between the Summer Assizes of 1661 and the Spring Assizes of 1662, while Bunyan was doing his utmost to get his name included in the Calendar of prisoners for trial, the restraint he underwent must have been of the slightest. He says himself that during this period greater freedom was granted him by the gaoler than at first, and that he not only followed his wonted course of preaching on all occasions when he had an opportunity of visiting the people of God, but also went ‘to see Christians in London.’ In addition to this statement, however, he informs us that this unaccustomed liberty soon ceased, for ‘My enemies hearing of it were so angry that they had almost cast my jailor out of his place, threatening to indite him, and to do what they could against him . . . Whereupon my liberty was more straightened than it was before ; so that I must not look out of the door.’ Apparently, the severity or laxity of the prison discipline depended on the good or evil will of the men in charge of the gaol, and their superiors, but it must be remembered that the least rigorous

restraint possible was very severe punishment to a man of strong natural affection, who knew that his wife and children were reduced to penury by his unwilling idleness. It may, indeed, be argued that Bunyan remained in prison by his own deliberate preference, choosing to sacrifice his personal freedom rather than yield outward conformity to a law which he had no reasonable hope of abrogating, but this view of his position is manifestly unjust. Putting ourselves in Bunyan's place we are obliged to acknowledge that the course he adopted was the only one open to a man of courage, possessed, as he undoubtedly was, by the conviction that the power so strangely bestowed on a poor unlearned villager, must be used in bringing home the eternal truths of religion to the ignorant and frivolous. To his mind it was obvious that spiritual slothfulness must lead to damnation. How then could he show himself a backslider and a fainéant? 'If it was to lie in hell but for a day, but for a year, nay ten thousand years it would (in comparison) be nothing,' he cries, 'But oh! it is for ever,' and an overmastering sense of the doom awaiting the careless and headstrong, who were 'slothful for Heaven,' impelled him to let all his worldly concerns go to wreck rather than lose the slightest chance of bringing souls to happiness. Believing as he did, Bunyan could not do otherwise than defy the law requiring his silence, although he found himself 'a man compassed with infirmities,' when he thought of his separation from wife and children, and of the 'hardships, miseries and wants' they must endure, especially, as he says, 'My poor blind child, who lay nearer my heart than all I had besides.' The thought of his family was heart-breaking, but still his plain duty was to testify to the truth, and, if need be, to suffer for it, occupying himself in the mean time with the small handicrafts permitted to prisoners, while he helped those who resorted to him for religious or moral advice, and preached to his fellow-prisoners who were in bondage for theological delinquencies. Many hours were also employed in the preparation of the books published during his detention, among them 'Grace Abounding to the Chief of Sinners,' that vivid and terrible delineation of spiritual

agony which is the story of his own soul. This book appeared in 1666, the year when its author obtained a brief release from imprisonment through the intervention, as we are told by his earliest biographer, of ‘some in trust and power, that took pity on his sufferings and obtained his freedom.’ Only a few weeks after his release, Bunyan was taken again ‘at a meeting’ and carried back to his prison once more. Of this second period of six years’ confinement little is known. He was almost entirely silent as a writer from 1666 to 1672, but whether from inability to get his manuscripts published, from stress of work caused by the needs of his family, or from other reasons cannot be discovered. In March, 1672 (new style), he completed a controversial treatise aimed at Edward Fowler, Vicar of Northill in Bedfordshire, afterwards Bishop of Gloucester, which was scarcely out of the printer’s hands before its author found himself a free man. The Declaration of Religious Indulgence stayed the execution of all kinds of penal laws relating to ecclesiastical matters, and on soliciting release of the king in council, Bunyan’s petition was granted after several legal delays. At last the champion of religious independence was out of the hands of the oppressors. At last he had liberty to return to his wife and children, those ‘great mercies’ of whom he fancied he was ‘somewhat too fond,’ and to speak to all who cared to hear his message, untrammelled by the tyranny of those in high places. Some months before his release even, the severity shown to Nonconformist prisoners was sufficiently relaxed to allow his co-religionists to consider the advisability of electing him as their pastor, notwithstanding his position. We find that ‘At a full Assembly of the Church at Bedford, the 21st of the 10th moneth [January 21st, 1672] . . . the Congregation did . . . call forth and appoint . . . John Bunyan to the pastorall office or eldership.’ In the October of the same year he was preaching at Leicester, and about the same time he was engaged in a literary fray on the subject of ‘water baptism,’ although he entered unwillingly on the controversy, thinking it childish to wrangle about a subject which appeared to him a mere matter of ritual. He would not, he says, have written on the question but for

the incessant disputes concerning it which threatened the unity of his congregation, and caused endless divisions outside the community.

The closing years of Bunyan's life seem, on the whole, to have been peaceful. If happiness consists in striking the mark aimed at, his later days must have been bright enough, for his great gifts had now full scope. The adversaries against whom he had so long contended, Giant Despair and all the other giants who had attacked him from within and without, were down in the dust. Whatsoever his heart had found to do, he had done it with all his might, and now courage and constancy brought their own reward. His celebrity as a preacher was naturally increased by his sufferings as a prisoner for the faith. Wherever he went hearers thronged together at the announcement that John Bunyan was in their midst. His fame spread through all the country, and he was invited to leave Bedford and settle in London. But the quiet town by the Ouse, where he had first found tranquillity of mind, and where he had endured his long imprisonment was not to be lightly left. He could not be persuaded to desert his flock there, and at Bedford he remained, ministering to his humble neighbours through the period of political disorder which was to displace the Stuart Dynasty. Once, it is true, during those changeful years Bunyan again found himself behind lock and bar, for after modifications in the policy of the Government had led to the withdrawal of the licences granted to nonconformist preachers under the Declaration of Indulgence, on the ground that penal statutes could only be suspended by Act of Parliament, not by the Sovereign's proclamation, he was arrested for preaching or teaching 'at a Conventicle Meeting or Assembly,' and thrown into prison for six months. At the end of that time the 'Tynker' was again at liberty, and henceforward he was free from molestation. Judging from the evidence brought together by Dr. Brown, it is almost certain that Bunyan began to compose the 'Pilgrim's Progress' while undergoing this comparatively short imprisonment after his arrest under a warrant issued by the Bedfordshire magistracy. It is known from the writer's own words that the

book was commenced in gaol, and there seems no reason for assuming that it dates from an earlier imprisonment. Bunyan's custom was to give his works to the world soon after they were finished, inserting any additional matter, which might occur to him, in later editions ; hence it is very unlikely that his great allegory was laid aside for six or more years. The First Part of the 'Pilgrim's Progress' appeared in 1678, and it was already in a third and much improved edition in 1679. The Second Part issued from the press early in 1685 ; but before the story of Christiana and her children was written, the author printed two other books which are counted among his most successful literary efforts—'The Life and Death of Mr. Badman'—a description of an ungodly soul on its downward course—and the 'Holy War,' which is an allegory dealing with the spiritual history of mankind. This book appeared in 1682, when the reaction against the comparative clemency shown to dissenters was setting in. Two or three years later the former severities appeared to be coming into vogue once more. On the 14th of January, 1685, the General Sessions of the Bedford magistrates resolved that the laws provided for reducing recusants to conformity should be put in force. But help was to be procured, although from a reluctant and unpopular champion. On the 6th of February, 1685, Charles the Second passed out of life, and the accession of his brother James to the throne eventually brought relief to the protestant dissenters. The Roman Catholic monarch had, indeed, no love for ordinary Nonconformists, but his position was such that it was impossible to alleviate the hardships pressing on members of his own communion unless he lightened the burden of all Christian sectaries. After the judicial cruelties following on the rebellion of Monmouth, cruelties which filled England with loathing, political expediency drove the King to publish a Declaration of Indulgence in favour of religious dissentients, notwithstanding that the loyalty of his motives was held in doubt by all parties in the State. The whole country was thrown into agitation by the action taken by James, who was openly bidding for the favour of outsiders that he might

weaken the power of the Church of England, and propagate Roman Catholic tenets throughout his dominions. The crying question of the day was, were the Nonconformists to buy present ease at the expense of future suffering? And the answer given to that question was 'No.' Bunyan, among others, was keen-sighted enough to understand that the aim of the King was to crush dissent after he had crushed the national church, and, great as was his desire for personal liberty, he refused to sell or give his influence for the benefit of any Lord Time-server, Lord Fair-speech, Mr. Smooth-man or Mr. Two-tongues in Christendom, and 'laboured with his congregation' to prevent them falling victims to the specious promises of those who were at heart convinced believers in the moral obligation of persecuting the unorthodox when the accomplishment of their designs should give them a free hand. Bunyan died before the fall of the House of Stuart, actively employed to the last in the work to which his life had been dedicated. To the end he despised worldly advantages, and clung to the people among whom he had grown to manhood. He was not destined, however, to complete his earthly pilgrimage among them. He passed away in London, on Friday, the 31st of August, 1688, dying from an illness brought on by a journey undertaken in consequence of his being entreated to act as peace-maker between an estranged father and son, and he was buried in Bunhill Fields, the graveyard in Finsbury where so many noted nonconformists have found a resting-place.

Bunyan's title to remembrance in these after-days rests chiefly on his gift for comprehending and portraying character, and his genius for fitting high religious thoughts to the homely, straightforward English which was his native tongue. Utterly untrained as he was, he had a natural instinct for language. No sooner had he mastered an idea than he was inspired with the words most appropriate for giving it utterance. Although but few of his many books can be said to approach the '*Pilgrim's Progress*' and the '*Holy War*' in excellence, every page he wrote shows the unstudied eloquence which springs from an innate faculty for estimating the rela-

tions between thought and expression. The reader feels that the man addressing him has something to say, and knows how to say it; that he speaks from the heart, and of necessity delivers his message in the plain unaffected language in which all great emotions clothe themselves. He is too entirely in earnest to waste time in polishing his phraseology ; rude as his speech is, he will make it suffice, and it does suffice. The words he uses have still all the vitality and vehemence that distinguished them when they first flashed into his mind two hundred years ago. The tender imagery, the forcible expressions which appealed so strongly to the heart of mankind when a plain Huntingdonshire gentleman held the fate of England in his hand, the keen-edged words which clest prejudice and frivolity to the quick in the riotous days of the Second Charles have lost none of their force through the lapse of time. The Elstow tinker's English, like the English of the Bible, is direct, vigorous and enduring. His similes and illustrations are always simple, always forcible, and the men and women of his allegories are the men and women of actual experience; not imaginary sketches, but portraits drawn from the life. 'What we call obscure condition or vulgar society is that condition and society whose poetry is not yet written,' says Emerson. Bunyan was the prose-poet who unveiled the beauty of work-a-day English life, and taught us that there is no such thing as line and rule heroism, or line and rule genius. The gift to do noble deeds, and think great thoughts comes by right of birth, not from the education of schools or lecture-rooms ; and the special gift of this Midland peasant was to teach succeeding generations what manner of men his ordinary, everyday contemporaries were, with their selfishness and self-effacement, their sordid desires and their impulses towards a higher life. The unromantic and unlovely vanished at his touch and showed the under-lying form in all its symmetry. Invincibly persuaded of the necessity of leading souls along the royal road of faith to the Divine presence he acquired an insight into human nature which within the limitations fixed by his experience has never been surpassed. No days of dreary vacuity were

his, God and man, man and God, filled all his thoughts and fired him with an enthusiasm which breathes from every line he wrote.

Bunyan's first literary effort was 'Some Gospel Truths Opened'—a protest against what he considered the dangerous mysticism of the Quakers. In 1658 he published 'Sighs from Hell,' a book founded on the parable of the rich man and Lazarus, in which gravity of purpose, and a certain eerie imaginativeness contrast with quaint references to the ordinary life of an English village. A year or two later 'The Doctrine of Law and Grace Unfolded,' issued from the press, containing, as several of his later works also do, significant allusions to his own spiritual experiences. After his imprisonment appeared 'Profitable Meditations,' a poetical dialogue of small literary merit, giving an imaginary conversation between Satan and a tempted soul. His next book, written in gaol, was 'Praying in the Spirit,' which is interesting, apart from its religious earnestness, as showing the ground of Bunyan's dislike to the forms found in the Book of Common Prayer. A third volume sent out from prison was 'Christian Behaviour,' which deals with the manner of life resulting from Christian faith. Several of the comparisons and metaphors it contains show its near relationship with the 'Pilgrim's Progress.' 'The Holy City' appeared in 1665. It originated in a prison sermon, and to it Bunyan has prefixed a characteristic Epistle, in which he tells his readers that he has not employed learned sentences and words, because he knows nothing of them. The book itself is an exposition of the vision of the New Jerusalem given in the concluding chapters of the Book of Revelation, a vision appealing strongly to Bunyan's mind. Next followed 'The Resurrection of the Dead,' and 'Prison Meditations,' a poetical epistle to a friend. Then, in 1666, came 'Grace Abounding to the Chief of Sinners,' the story of his own spiritual struggles told in the fervid language of one who has tasted the full bitterness of the anguish he describes. The book, he says in the preface, is 'a Relation of the Work of God upon my own Soul, even from the first till now; wherein you may perceive my

Castings down, and Risings up.' A terrible history it unfolds. The history of a conflict in which innocent longings, fierce temptations, morbid imaginations, and godly desires, all warred against each other till, when the battle was almost lost, Faith laid bonds on the unholy spirits, and compelled them to submission. During Bunyan's second imprisonment he wrote his 'Confession of Faith,' and a work entitled 'A Defence of the Doctrine of Justification by Faith,' which was published in 1672. In the following year 'Differences in Judgment about Water Baptism no Bar to Communion,' was given to the world, and a little later came 'Peaceable Principles and True.' 'Light for them that sit in Darkness,' a discourse on the redemption of sinners, appeared in 1675, and the first edition of Bunyan's most memorable work, 'The Pilgrim's Progress' was published in 1678. No sooner had the book been issued than it took the hearts of men by storm. The subject with which it dealt was of such vital interest, and the characters it described were so graphically drawn, that everyone, from the scholar to the unlettered boor, found in it a message specially directed to himself. Even now, profound as have been the modifications endured by European thought since the book was written, we are struck by its wisdom and its truthfulness. Our exterior beliefs and customs change, but beneath the shifting surface nature remains the same. Bunyan's people have their counter-parts in all ranks and grades of society to-day as they had when he was a spectator of the *Comédie Humaine* under Cromwell and the Stuarts. Do we not all know Obstinate, Pliable, and Ignorance, Sloth, Presumption, and Lingerafterlust. Many of us have met Talkative, the man of whom Christian says, 'Religion hath no place in his heart, house, or conversation; all he hath lieth in his tongue, and his Religion is to make a noise therewith.' That 'Gentleman of good Quality,' By-ends, is also counted among our acquaintance, and we have met Timorous, too, who dreaded the chained lions, and worthy Mr. Fearing of the town of Stupidity, who, choice spirit as he is, has a Slough of Despond in his mind, and contrives to make 'his life burdensome to himself and trouble-

some to others.' Then there is Wantwit, who spends his time 'washing of an Ethiopian with the intention to make him white'—did we never meet with him—or with that sturdy pilgrim, old Honesty, or with Faithful, who was done to death in Vanity Fair, and Valiant-for-Truth who fights one to three, against Wildhead, Inconsiderate, and Pragmatic? My Lord Fair-Speech, and Temporary, Madame Bubble, Ready-to-halt, Feeble-mind and twenty other pilgrims, lightly sketched as they are, we recognise the exactitude of the portraits at a glance.

The same accuracy also distinguishes Bunyan's scenery when he restricts himself to describing the meadows, thickets and streams with which he was familiar. His Slough of Despond, 'a very miry Slough that was in the midst of the plain,' his Vanity Fair,—drawn perhaps from the great fair at Stourbridge,—with its jugglings, cheats, games, fools, apes, knaves, and rogues, and its people who make a great gazing at outlandish men; his river with green trees, his flowery meadow, and that other meadow named By-path meadow, are all depicted from the familiar landscapes through which Bunyan had tramped in his tinker's wanderings. Compared with these sketches his delineation of scenery of which he only heard from others is ill-defined and misty. He knew nothing of rugged upland and mountain-crest with their bold outlines, sombre shadows, and varying lights, and his ignorance betrays itself whenever he attempts to describe the more striking types of natural beauty. He rarely strays beyond his own experience, however. His aim is to present the soul of man in its everyday surroundings, overcoming inward weakness and outward temptation as it toils painfully forward to 'the desired country.' Different as his two great allegories are in form they are based on the same conception. In the First and Second Part of the 'Pilgrim's Progress' we see the Christian soul idealized as a wayfarer through the wilderness of this world, treading the path towards eternal life among difficulties innumerable; while in the 'Holy War' the soul is typified as a city besieged alternately by Good and Evil, tempted to its destruction by Diabolus, redeemed, lost and recovered again

by Emmanuel. The fundamental idea of both is the contest between Doubt and Sin on the one side, and Faith and Virtue on the other.

From the literary point of view the ‘Holy War’ ranks far below the ‘Pilgrim’s Progress,’ for it is impossible to represent the Fall of Man and the Redemption successfully under an allegorical form. With all its stirring incidents and episodes, the story lacks personal interest. With the exception of Willbewill, the defenders and assailants of the beleaguered town are wanting in the individuality which distinguishes the men who live and move and have their being in the ‘Pilgrim’s Progress.’ My Lord Understanding, Mr. Conscience, Ill-pause, Incredulity, Loth-to-stoop, Godly-fear, Carnal-Security, Conviction, and Credence, fail to impress us with their personality ; Shaddai, Emmanuel, the Lord Chief Secretary, and the Lords of the Diabolonian host are woefully unsubstantial. The conclusion of the story, too, is a failure. There is a natural fitness in the end of the ‘Pilgrim’s Progress.’ The narrative has led us up to it step by step, and we never dream of questioning its reality, but the closing scene of the ‘Holy War’ leaves us dissatisfied. The conflict has been decided to the advantage of Immanuel. For the moment, certainly, the victory lies with him ; but is the triumph permanent ? Diabolus and his army of doubts and vices may attack Mansoul afresh. Some of his adherents are lurking within and around the town ready to rise in favour of the rule of the Dragon, when a reasonable chance of success offers itself. Mansoul, indeed, is safe while her Prince is welcomed within her borders, and his captains and men-of-war keep watch and ward, but if she should become indifferent, if her soldiers should relax their vigilance, never so little, the battle must be fought over again, with the same indeterminate result, for the soul will ever be in danger of falling under the dominion of earthly passions, till it is carried away to become ‘a spectacle of Wonder, a Monument of Mercy, and the Admirer of its own Mercy’ in the Kingdom of the Father. It is here that, artistically speaking, the ‘Holy War’ fails. The spiritual career of the human race, the fall of mankind, and the subsequent salvation of the just,

cannot be treated of under the form of an allegory. Sin, the cause of sin, the distresses resulting from it, and the apparent failure of ‘the plan of salvation’ constitute a theological mystery, which remains unsolved. The world is full of perplexities and contradictions, and the end of the strife between righteousness and iniquity seems as far off now as it did before the Deluge, when ‘the earth was corrupt before God, and the earth was filled with violence.’ The war between them can only cease at the dark river over which saint and sinner must pass into the Unknown. Hence the impossibility of completing the history of Mansoul. There is no certainty that the contest is over.

One of the principal causes of the popularity achieved by Bunyan’s masterpieces is that the form he gave them satisfies our inherent love of allegory. The Greek, the Hindoo, the Hebrew, the Negro, all possess a hoard of fables, or parables, in which the ostensible motive of the narrative serves as a veil to a graver under-meaning. The Rhinelanders have their ‘Reincke Fuchs’ to prove the Teutonic aptitude for disguising a serious manifesto against oppression and wrong under the roughest and most grotesque humour, and in England, William Langland’s ‘Piers Plowman’s Vision’ offers a striking example of the use of theological allegory during the middle ages.

Whether Bunyan derived the fundamental idea of the Pilgrim’s Progress from traditional knowledge of earlier religious visions, or from direct acquaintanceship with the writings of some Christian fabulist, is a question which has occupied many minds. It has been suggested more than once that the groundwork of the story is to be found in a translation of ‘Le Pélerinage de l’Homme,’ a fourteenth century allegory by Guillaume de Guileville, a monk of the Abbey of Chaliz, or in one of the many subsequent works representing human life as a pilgrimage. But there are many objections to urge against this theory. It is certain that Bunyan never consciously collected material for his greatest work from any predecessor, for he was occupied by far other thoughts when the idea of the Pilgrim’s Progress unfolded itself in his mind.

‘When at the first I took my pen in hand,  
Thus for to write; I did not understand  
That I at all should make a little book  
In such a mode:’

he declares. And again, he says, with the utmost plainness : ‘Manner and matter too, was all my own.’ If he rested under any obligation whatever to the Cistercian monk or his imitators, the indebtedness was only that which all authors must acknowledge towards the writers of previous ages whose ideas form part of the general heirloom of the race long after their author has been forgotten. The most important source of Bunyan’s inspiration was, no doubt, the Bible. From his early manhood he had been imbued with scriptural lore, and his thoughts naturally followed out the striking metaphors of the New Testament.

‘These all died in faith, not having received the promises, but having seen them afar off, and were persuaded of them, and embraced them, and confessed they were strangers and pilgrims on the earth,’ says St. Paul, *Heb.* xi. 13 ; and again he exhorts the Ephesians to ‘Put on the whole armour of God, that ye may be able to stand against the wiles of the devil. For we wrestle not against flesh and blood, but against principalities, against powers, against rulers of the darkness of this world, against spiritual wickedness in high places. Wherefore take unto you the whole armour of God, that ye may be able to withstand in the evil day, and having done all, to stand,’ *Eph.* vi. 11–13. These two quotations show that the conception of life as a pilgrimage, or a warfare, is as familiar to the Christian mind as the straight gate and narrow way leading to eternal life, or the house of God, ‘built upon the foundations of the apostles and prophets,’ and demonstrate that there is no occasion to search out obscure sources for ‘the Pilgrim’s Progress’ and ‘the Holy War.’

As Bunyan had described a man journeying towards the heavenly city in the story of Christian, so in the ‘Life and Death of Mr. Badman’ he shows us a sinner treading the way of wickedness. The book is of decidedly inferior interest to the ‘Pilgrim’s Progress,’ overladen as it is with plain-spoken

dissertations on the vices of which its hero is guilty, yet it deserves study as an accurate character-sketch of a mean, unlovely nature developed in the English middle-class; and, notwithstanding serious defects, its picturesque and vigorous English marks it as a work of undoubted power. Bunyan indulges in no euphemisms, and his blunt straightforwardness carries conviction to the reader, who finds truth on every page of the narrative, disagreeable as many of its details are. Badman's qualities are neither slurred nor over-accentuated. He is an acute and sagacious sinner, who gains himself more than an average share of earthly pleasure, and dies tranquilly, when he has wasted his possessions in evil-living. Yet his success is a success few would care to enjoy. After all, he is but a narrow-minded egomaniac whose thoughts are always fixed on his own corrupt personality. Happier the virtuous man unrewarded than this human brute in the midst of his self-indulgence.



## CHRONOLOGICAL TABLE

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1628. Third Parliament of Charles I. The Petition of Right. Assassination of Buckingham. Laud, Bishop of London. Third edition of Robert Burton's 'Anatomy of Melancholy' printed. William Harvey publishes 'De Motu Cordis.'
1629. Tonnage and poundage. Dissolution of Parliament. Robert Herrick, the poet, takes orders and is presented to the living of Dean Prior, Devonshire.
1630. Puritan Emigration to New England.
1632. Spinosa, Leuwenhoeck, Sir Christopher Wren, and Anthony Wood born. Seventh edition of Foxe's 'Acts and Monuments.'
1633. Prynne condemned by the Star-Chamber. Laud, Archbishop of Canterbury.
1634. Ship-money enforced.
1637. Burton and Bastwick condemned by the Star-Chamber. Prynne tried and condemned again. Williams, Bishop of Elstow.

- Lincoln, fined by the Star-Chamber, and committed to the Tower. Trial of Hampden for refusing to pay Ship-money. Introduction of the canons and liturgy into Scotland. Ben Jonson dies.
- 1638.** The Scotch Covenant. Milton publishes 'Lycidas.'
- 1639.** Scotch insurrection. The canons, liturgy, and episcopacy abolished in Scotland. Death of Robert Burton. Death of Sir Henry Wotton.
- 1640.** The Scots rout the King's forces at Newburn upon Tyne, 28th Aug. Meeting of the Long Parliament, 3rd Nov. Revival of pretensions to tonnage and poundage. Strafford's trial.
- 1641.** Execution of Strafford. Court of High Commission and Star-Chamber abolished. Eighth edition of Foxe's 'Acts and Monuments.' (Bunyan's copy.)
- 1642.** The King endeavours to arrest the five members, Pym, Hampden, Hazelrig, Holles, and Strode. Charles I. raises his standard at Nottingham. Battle of Edge-hill, 23rd Oct. Sir Isaac Newton born. Galileo dies.
- 1643.** Battle of Chalgrove field, 18th June. Death of Hampden. Battle of Newbury, 20th Sep. Death of Lord Falkland. Solemn League and Covenant.
- 1638.** Bunyan suffering from 'thoughts of the fearful Torments of Hell fire,' and from dreadful dreams.

- 1644.** Scotch Invasion. Battle of Marston Moor, 2nd July. Self-denying Ordinance.
- 1645.** Laud beheaded. New Model army. Siege of Leicester. Battle of Naseby, June 14th.
- 1646.** Fairfax subdues the Royalists in the West of England. Revolution in ecclesiastical affairs. Charles I. surrenders to the Scots.
- 1647.** The king yielded up by the Scots. Mutiny of the Parliamentary army. The king seized by Joyce. Hostility of the army to the Parliament. The king flies to the Isle of Wight. Robert Herrick among the deprived clergy.
- 1648.** The second civil war. Invasion from Scotland. Treaty of Newport. The king seized again by the army. Pride's Purge. Herrick publishes his 'Hesperides.'
- 1649.** Execution of Charles I. Levellers suppressed.
- 1650.** Defeat and execution of Montrose. Battle of Dunbar, 3rd Sep. Laurence Clarkson imprisoned by Parliament for Antinomian writings; and his book, 'The Single Eye,' ordered to be burnt. Descartes dies.
- 1644.** Bunyan's mother and his sister Margaret die.
- 1645.** Bunyan serving as a soldier.
- 1648 or 1649.** Bunyan marries his first wife.
- 1649 or 1650.** Gives up Sunday sports, bell-ringing and dancing. Reforms his life and manners.
- 1650.** His first child, Mary, baptised.
- 1651-1653.** Hears the poor

- 1652.** Dutch war. Naval engagements between Blake, Bourne, and Pen on the one side, and Tromp, de Witte and de Ruyter on the other.
- 1653.** Sea-fight, in which Blake, Dean, and Monk oppose Tromp and de Ruyter. Cromwell dissolves the Long Parliament. Barebone's Parliament assembles. Cromwell declared Protector. Naval battle, Monk and Dean opposing Tromp. Death of Tromp.
- 1654.** Peace with the Netherlands. A new Parliament. John Selden dies.
- 1655.** Insurrection of Royalists. The English Fleet in the Mediterranean. Conquest of Jamaica. Persecution of the Vaudois.
- 1656.** War with Spain. Engagement between Stayner and the Spanish 'Plate Fleet.' Action fought between Blake and the Spanish Admiral, Diego Diaques. Death of Blake on his return to England. Cromwell's third Parliament. The Crown offered to Cromwell and rejected. The Humble Petition and Advice. Archbishop Usher dies. Joseph Hall, Bishop of Norwich, dies.
- 1657.** Harvey dies. James Naylor whipped and his tongue bored for heresy.
- 1658.** Dunkirk taken. Death of Cromwell. Richard Cromwell acknowledged Protector.
- women at Bedford talking of 'the work of God in their hearts,' and begins to mistrust his own religious theories. Long mental conflict. Introduced to Mr. Gifford. Joins Gifford's church at Bedford.
- 1654.** Second daughter, Elizabeth, born.
- 1655.** Probable date of Bunyan's removal to Bedford. Death of Bunyan's wife. Gifford dies. Bunyan asked to exhort his co-religionists at their gatherings.
- 1656.** Controversy with the Quakers. Publishes 'Some Gospel Truths Opened.'
- 1657.** Bunyan preaching publicly. 'A Vindication of Gospel Truths Opened.'
- 1658.** Publishes 'A Few Sighs from Hell.' Is indicted for preaching at Eaton.

1659. A Parliament called. Richard Cromwell resigns. The Long Parliament restored. Royalist conspiracy suppressed. Parliament expelled. Committee of Safety. Monk declares for the Parliament. Parliament restored.
1660. Monk enters London. The Long Parliament dissolves. Council of State. New Parliament. Charles II. lands at Dover, and enters London, 29th May. Trial and execution of the regicides. Prelacy restored. Insurrection of the Millenarians. The Royal Society instituted.
1661. Conference between Bishops and Presbyterians at the Savoy. A new Parliament. Corporation Act. Brian Walton dies.
1662. Act of Uniformity. Trial and execution of regicides who had formerly escaped beyond sea. Trial and execution of Vane. Bartholomew ejectment. Dunkirk sold to the French. Declaration of Indulgence. Death of Sanderson, Bishop of Lincoln. Herrick reinstated in his living.
1663. Persecution of Nonconformists. Probable date of Daniel De Foe's birth. First part of Butler's 'Hudibras' published.
1659. Disputation with Thomas Smith, lecturer at Christ College, Cambridge, when preaching at Toft in Cambridgeshire. Publishes 'The Doctrine of Law and Grace Unfolded.'
1660. Nov. 12th, Bunyan is arrested at Samsall. Committed to Bedford Gaol.
1661. Condemned to imprisonment at the Quarter Sessions. Admonished by the Clerk of the Peace. Bedford Assizes. His second wife pleads his cause unsuccessfully with the judges. He publishes 'Profitable Meditations.'
1662. March. Denied leave to appear at the Assizes for further trial.
1663. Probable date of the publication of 'I will pray with the Spirit.' 'Christian Behaviour' published.

1664. Conventicle Act. Rupture with Holland.
1665. Victory of the Duke of York in a naval engagement with Obdam. Rupture with France. Five-mile Act.
1666. Sea-fight of four days between the English under Monk (Duke of Albemarle) and the Dutch under de Ruyter and the younger Tromp. The fire of London.
1667. The Dutch fleet under de Ruyter enters the Thames. The Peace of Breda. Milton's 'Paradise Lost' published. Abraham Cowley dies.
1668. Insurrection against the Scotch Conventicle Act. Sir William Davenant dies.
1669. Death of William Prynne and of Monk.
1670. Conventicle Act. The Cabal Ministry. Alliance with France.
1671. Milton's 'Paradise Regained' and 'Samson Agonistes' published. Sir Richard Steele born.
1672. Declaration of Indulgence. War with Holland. Battle of Solebay, fought between the Duke of York and the Earl of Sandwich on the English side, and de Ruyter on the Dutch. The Prince of Orange Stadholder. Massacre of the de Witts. Joseph Addison born.
1664. Probable date of 'A Map showing the Order and Causes of Salvation and Damnation.'
1665. Probable date of 'One Thing is Needful,' 'Ebal and Gerizim,' 'The Resurrection of the Dead,' 'The Holy City,' and 'Prison Meditations,' published.
1666. 'Grace Abounding to the Chief of Sinners.' Bunyan released, and after a brief space of time imprisoned again.
1672. Bunyan publishes 'A Confession of Faith and Reason of my Practice,' and 'A Defence of the Doctrine of Justification by Faith.' He is appointed pastor of his church, 21st Jan. Licensed to preach, 9th May. Pardoned under the Great Seal, 13th Sept. Preaching

- at Leicester, 6th Oct. Has a son, Joseph, baptised 16th Nov.
- 1673.** Declaration of Indulgence recalled. Test Act. Naval engagements with the Dutch Fleet under de Ruyter and Tromp, ending in a final battle at the mouth of the Texel. Prince Rupert, Sprague and d'Etréées commanding the English. Death of Sprague. Death of Molière.
- 1674.** Peace with Holland. Deaths of Herrick, Milton, and Lord Clarendon.
- 1675.** Acts against Nonconformists enforced.
- 1676.** Death of William Cavendish, Duke of Newcastle.
- 1677.** Treaty with Holland. Marriage of the Prince of Orange and the Princess Mary. James Harrington, author of 'Oceana,' dies. Spinosa dies.
- 1678.** Secret treaty with France. Peace of Nimeguen. Rigour exercised against Scotch conventicles. The Popish Plot. Titus Oates. Coleman's papers seized. Bedloe's evidence. Execution of Coleman. Andrew Marvell dies.
- 1673.** 'Differences in judgment about Water-Baptism no bar to Communion.'
- 1674.** 'Peaceable Principles and True,' and probably 'Refutation asserted.'
- 1675.** 'Light for them that sit in Darkness.' Bunyan arrested and imprisoned for some months. 'Instruction for the Ignorant.' 'Saved by Grace.' The probable date of the commencement of the 'Pilgrim's Progress.'
- 1676.** Death of Bunyan's father. 'The Straight Gate.'
- 1678.** The First Part of the 'Pilgrim's Progress.' 'Come and Welcome to Jesus Christ.'

- 1679.** Danby's impeachment. Habeas Corpus. Trial and execution of Jesuits and others accused of promoting the supposed Popish Plot. Murder of Archbishop Sharpe. Graham of Claverhouse persecutes the covenanters in the west of Scotland.
- 1680.** Exclusion Bill rejected. Execution of Stafford. Death of Samuel Butler.
- 1681.** Execution of Oliver Plunket for supposed participation in the Popish Plot (the last Roman Catholic put to death for his religion in England).
- 1682.** Sir Thomas Browne died.
- 1683.** The Rye-House Plot. Execution of Russell and Sidney.
- 1684.** Town charters annulled.
- 1685.** Death of Charles II. and accession of James II. Argyll's rising, defeat, and execution. Monmouth's invasion and execution. Cruelties of Kirke and Judge Jeffries. Revocation of the Edict of Nantes.
- 1686.** Court of Ecclesiastical Commission. Penal statutes suspended by royal proclamation.
- 1679.** The third and first complete edition of the First Part of the 'Pilgrim's Progress' published. 'A Treatise on the Fear of God.'
- 1680.** 'The Life and Death of Mr. Badman.'
- 1682.** 'The Holy War' and 'The Barren Figtree.'
- 1683.** 'The Greatness of the Soul,' and 'A Case of Conscience Resolved.'
- 1684.** 'Seasonable Counsel,' 'A Holy Life the Beauty of Christianity,' 'A Caution to Stir up to watch against Sin,' and the Seeond Part of the 'Pilgrim's Progress' published.
- 1685.** Deed of gift of Bunyan's property to his wife. 'Questions about the Nature and Perpetuity of the Seventh-day Sabbath.' 'A Discourse upon the Pharisee and the Publican.'
- 1686.** 'A Book for Boys and Girls, or Country Rhymes for Children.'

1687. Declaration of Indulgence. Edmund Waller, the poet, died. Newton's *Philosophiae Naturalis Principia Mathematica* published.

1688. Trial of the seven Bishops. Birth of the Prince of Wales. The Prince of Orange resolves to support the Protestant interest. James II. retracts his unpopular measures. William of Orange sails from Helvoet-Sluys, 21st October. James II. deserted by the army. William of Orange lands at Torbay, 5th Nov. Flight of James. Alexander Pope born.

1688. ‘The Jerusalem Sinner Saved,’ ‘The Work of Jesus Christ as an Advocate,’ ‘A Discourse of the Building, Nature, Excellency, and Government of the House of God,’ ‘The Water of Life,’ and ‘Solomon’s Temple Spiritualized.’ Death of Bunyan, 31st Aug., while ‘The Acceptable Sacrifice,’ published in the following year, is going through the press.

1692. Publication of a folio containing ‘An Exposition on the Ten first chapters of Genesis, and part of the Eleventh,’ ‘Justification by imputed Righteousness,’ ‘Paul’s Departure and Crown,’ ‘Israel’s Hope Encouraged,’ ‘The Desires of the Righteous Granted,’ ‘The Saint’s Privilege and Profit,’ ‘Christ a Compleat Saviour,’ ‘The Saint’s Knowledge of Christ’s Love,’ ‘The House of the Forest of Lebanon,’ ‘Of Antichrist and his Ruine.’

1698. Publication of ‘The Heavenly Footman,’ to which is added The Life and Death of John Bunyan; with a catalogue of all Mr. Bunyan’s writings [by C. Doe].

1765. Publication of ‘A relation of the Imprisonment of Mr. John Bunyan in November, 1660.’ Written by himself, and never before published. Also his Prison Meditations.

‘A Pocket Concordance to the Scriptures,’ and ‘A Christian Dialogue’ are still unprinted.

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T H E   H O L Y   W A R



## *TO THE READER.*

'TIS strange to me, that they that love to tell  
Things done of old, yea, and that do excell  
Their equals in Historiology,  
Speak not of Mansoul's wars, but let them lye  
Dead, like old Fables, or such worthless things,  
That to the Reader no advantage brings:  
When men, let them make what they will their own,  
Till they know this, are to themselves unknown.

10      *Of Stories, I well know, there's divers sorts,*  
*Some foreign, some domestick; and reports*  
*Are thereof made as fancy leads the Writers.*  
*(By Books a man may guess at the Inditers.)*

Some will again of that which never was,  
Nor will be, feign (and that without a cause)  
Such matter, raise such Mountains, tell such things;  
Of Men, of Laws, of Countries, and of Kings;  
And in their Story seem to be so sage,  
And with such gravity cloath ev'ry Page,  
That though their Frontice-piece says all is vain,  
Yet to their way Disciples they obtain.

20      *But, Readers, I have somewhat else to do,*  
*Than with vain stories thus to trouble you;*  
*What here I say, some men do know so well,*  
*They can with tears and joy the story tell.*

The town of Mansoul is well known to many,  
Nor are her troubles doubted of by any  
That are acquainted with those Histories  
That Mansoul and her Wars Anatomize.

Then lend thine ear to what I do relate,  
Touching the town of Mansoul and her state :  
How she was lost, took captive, made a slave :  
And how against Him set that should her save ;  
Yea, how by hostile ways she did oppose  
Her Lord, and with his Enemy did close.      10  
For they are true : he that will them deny,  
Must needs the best of records vilifie.  
For my part, I (my self) was in the Town,  
Both when 'twas set up and when pulling down.  
I saw Diabolus in his possession,  
And Mansoul also under his oppression.  
Yea, I was there when she own'd him for lord,  
And to him did submit with one accord.

When Mansoul trampled upon things Divine,  
And swallowed in filth as doth a Swine :      20  
When she betook her self unto her arms,  
Fought her Emmanuel, despis'd his charms,  
Then I was there, and did rejoice to see  
Diabolus and Mansoul so agree.

Let no men, then, count me a Fable-maker,  
Nor make my name or credit a partaker  
Of their derision : what is here in view,  
Of mine own knowledge, I dare say is true.

I saw the Princes armed men come down  
By troops, by thousands, to besiege the Town ;      30  
I saw the Captains, heard the Trumpets sound,  
And how his forces cover'd all the ground.  
Yea, how they set themselves in battel-ray,  
I shall remember to my dying day.

*I saw the Colours waving in the wind,  
And they within to mischief how combin'd  
To ruin Mansoul, and to make away  
Her Primum Mobile without delay.*

Her Soul.

*I saw the Mounts cast up against the Town,  
And how the Slings were plac'd to beat it down ;  
I heard the Stones fly whizzing by mine ears ;  
(What longer kept in mind than got in fears)  
I heard them fall, and saw what work they made,  
And how old Mors did cover with his shade  
The face of Mansoul ; and I heard her cry,  
Wo worth the day, in dying I shall die.*

Death.

*I saw the Battering-Rams, and how they play'd  
To beat ope Ear-gate ; and I was afraid  
Not only Ear-gate, but the very Town  
Would by those Battering-Rams be beaten down.*

Lusts.

*I saw the fights and heard the Captains shout,  
And in each battel saw who fac'd about ;  
I saw who wounded were, and who were slain ;  
And who, when dead, would come to life again.*

*I heard the cries of those that wounded were  
(While others fought like men bereft of fear),  
And while the cry, Kill, kill, was in mine ears,  
The Gutters ran, not so with blood as tears.*

*Indeed, the Captains did not always fight,  
But then they would molest us day and night ;  
Their cry, Up ! fall on, let us take the Town,  
Kept us from sleeping or from lying down.*

*30 I was there when the Gates were broken ope,  
And saw how Mansoul then was stript of hope :  
I saw the Captains march into the Town,  
How there they fought, and did their Foes cut down.*

*I heard the Prince bid Boanerges go  
Up to the Castle, and there seize his foe ;*

*And saw him and his fellows bring him down,  
In Chains of great contempt, quite through the Town.*

*I saw Emmanuel, when he possesst  
His Town of Mansoul; and how greatly blest  
A Town, his gallant Town of Mansoul was,  
When she receiv'd his pardon, liv'd his laws.*

*When the Diabolonians were caught,  
When try'd, and when to execution brought,  
Then I was there; yea, I was standing by  
When Mansoul did the Rebels crucifie.*

10

*I also saw Mansoul clad all in white,  
And heard her Prince call her his heart's delight,  
I saw him put upon her Chains of Gold,  
And Rings, and Bracelets, godly to behold.*

*What shall I say? I heard the people's cries,  
And saw the Prince wipe tears from Mansoul's eyes.  
I heard the groans, and saw the joy of many:  
Tell you of all, I neither will nor can I.  
But by what here I say, you well may see  
That Mansoul's matchless wars no fables be.*

20

*Mansoul! the desire of both Princes was:  
One keep his gain would, t'other gain his loss;  
Diabolus would cry, the Town is mine!  
Emmanuel would plead a right Divine  
Unto his Mansoul: then to blows they go,  
And Mansoul crys, These Wars will me undo.*

*Mansoul! her wars seem'd endless in her eyes:  
She's lost by one, becomes another's prize;  
And he again that lost her last would swear,  
Have her I will, or her in pieces tear.*

30

*Mansoul! it was the very seat of war;  
Wherfore her troubles greater were by far*

Than only where the noise of War is heard,  
Or where the shaking of a Sword is fear'd;  
Or only where small skirmishes are fought,  
Or where the fancy fighteth with a thought.

She saw the Swords of fighting men made red,  
And heard the cries of those with them wounded:  
Must not her frights, then, be much more by far  
Than theirs that to such doings strangers are?  
Or theirs that hear the beating of a Drum,  
But not made fly for fear from House and Home?

10

Mansoul not only heard the Trumpets sound,  
But saw her Gallants gasping on the ground:  
Wherefore we must not think that she could rest  
With them, whose greatest earnest is but jest;  
Or where the blust'ring threat'ning of great Wars  
Do end in Parleys, or in wording Jars.

20

Mansoul! her mighty Wars, they did portend  
Her weal or woe, and that world without end:  
Wherefore she must be more concern'd than they  
Whose fears begin and end the selfsame day;  
Or where none other harm doth come to him  
That is engag'd, but loss of Life or Limb,  
As all must needs confess that now do dwell  
In Universe, and can this story tell.

30

Count me not, then, with them that, to amaze  
The people, set them on the Stars to gaze,  
Insinuating with much confidence,  
That each of them is now the residence  
Of some brave Creatures: yea, a world they will  
Have in each Star, though it be past their skill  
To make it manifest to any man  
That reason hath, or tell his fingers can.

But I have too long held thee in the Porch,  
And kept thee from the Sunshine with a Torch.

*Well, now go forward, step within the door,  
And there behold five hundred times much more  
Of all sorts of such inward Rarities  
As please the mind will, and will feed the eyes  
With those, which, if a Christian, thou wilst see  
Not small, but things of greatest moment be.*

*Nor do thou go to work without my Key  
(In mysteries men soon do lose their way);  
And also turn it right, if thou wouldest know  
My Riddle, and wouldest with my Heifer plow.  
It lies there in the window. Fare thee well,  
My next may be to ring thy Passing-Bell.*

10

The Mar-  
gent.

. . . . .  
*Jo. Bunyan.*

A

RELATION  
OF THE  
HOLY WAR, &c.

IN my Travels, as I walked through many Regions and Countries, it was my chance to happen into that famous *Continent of Universe*; a very large and spacious Country it is. It lieth between the two Poles, and just amidst the four points of the Heavens. It is a place well watered, and richly adorned with Hills and Valleys, bravely situate; and for the most part, (at least where I was,) very fruitful, also well peopled, and a very sweet Air.

The people are not all of one Complexion, nor yet of one Language, mode, or way of Religion, but differ as much as ('tis said) do the Planets themselves. Some are right and some are wrong, even as it happeneth to be in lesser Regions.

In this Country, as I said, it was my lot to travel; and there travel I did, and that so long, even till I learned much of their mother tongue, together with the Customs and manners of them among whom I was. And, to speak truth, I was much delighted to *see* and *hear* many things which I saw and heard among them. Yea, I had, (to be sure,) even lived and died a Native among them (so was I taken with them and their doings), had not my Master sent for me home to his *Chancery*, *States*, *and to the King*.

Now, there is in this gallant Country of *Universe* a fair and delicate town, a Corporation, called *Mansoul*: a Town for its Building so curious, for its Situation so commodious, for its Priviledges so advantageous (I mean with reference to its Original), that I may say of it, as was said before of the Continent in which it is placed, *There is not its equal under the whole Heaven.*

As to the Situation of this Town, it lieth just between the two worlds; and the first founder and builder of it, so far as by the best and most Authentick records I can gather, was 10

*Gen. i. 26.*

one *Shaddai*; and he built it for his own delight. He made it the mirror and glory of all that he made; even the Top-piece, beyond anything else that he did in that country. Yea, so goodly a Town was *Mansoul* when first built, that it is said by

[*Job. 38. 7.*]

*Created  
Angels.*

some, the Gods, at the setting up thereof, came down to see it and sang for joy. And as he made it goodly to behold, so also mighty to have Dominion over all the Country round about. Yea, all were commanded to acknowledge *Mansoul* for their *Metropolitan*, all were enjoyned to do homage to it.

[*Gen. i. 26.*

*30.*]

Ay, the Town it self had positive commission and power from 20 her King to demand service of all, and also to subdue any that anyways denied to do it.

*The Heart.*

*Eccles. 3. 11.*

There was reared up in the midst of this Town a most famous and stately Palace; for strength, it might be called a *Castle*; for pleasantness, a *Paradise*; for largeness, a place so copious as to contain all the world. This place the King *Shaddai* intended but for himself *alone*, and not another with him; partly because of his own delights, and partly because he would not that the terror of strangers should be upon the Town. This place *Shaddai* made also a Garrison of, but 30 committed the keeping of it only to the men of the Town.

*The Powers  
of the Soul.*

The wall of the Town was well built, yea, so fast and firm was it knit and compact together, that, had it not been for the townsmen themselves, it could not have been shaken or broken for ever.

*The Body.*

For here lay the excellent wisdom of him that builded *Mansoul*, that the Walls could never be broken down nor hurt

by the most mighty adverse Potentate, unless the Townsmen gave consent thereto.

This famous Town of *Mansoul* had five Gates, in at which to come, out at which to go; and these were made likewise answerable to the Walls: to wit, *Impregnable*, and such as could never be opened nor forced but by the will and leave of those within. The names of the Gates were these: *Ear-gate*, <sup>The first</sup> *Eye-gate*, <sup>Second</sup> *Mouth-gate*, <sup>Third</sup> *Nose-gate*, and *Feel-gate*.

Other things there were that belonged to the Town of *Mansoul*, which, if you adjoin to these, will yet give farther demonstration to all, of the glory and strength of the place. It had always a sufficiency of provision within its Walls; it had <sup>The state of</sup> *Mansoul* the best, most wholesome, and excellent Law that then was extant in the world. There was not a Rascal, Rogue, or Traitorous person then within its Walls: They were all true men, and fast joyned together; and this, you know, is a great matter. And to all these, it had always (so long as it had the goodness to keep true to *Shaddai* the King) his countenance, his protection, and it was his delight, &c.

Well, upon a time there was one *Diabolus*, a mighty Giant, <sup>The son of</sup> made an assault upon this famous Town of *Mansoul*, to take it, and make it his own habitation. This *Giant* was king of <sup>Sorrows, the</sup> *Blacks*, or *Negroes*, and a most raving Prince he was. We <sup>Fallen Angels,</sup> will, if you please, first discourse of the Original of this *Diabolus*, and then of his taking of this famous town of *Mansoul*.

This *Diabolus* is indeed a great and mighty prince, and yet <sup>The original of</sup> *Diabolus* both poor and beggarly. As to his Original he was at first one of the servants of King *Shaddai*, made, and taken and put <sup>Ist. 14. 1.</sup> by him into most high and mighty place; yea, was put into such Principalities as belonged to the best of his Territories and Dominions. This *Diabolus* was made *Son of the morning*, <sup>Ist. 14. 1.</sup> and a brave place he had of it: It brought him much glory, and gave him much brightness, an income that might have contented his *Luciferian* heart, had it not been insatiable, and enlarged as Hell itself.

Well, he seeing himself thus exalted to greatness and honour, and raging in his mind for higher state and degree,

what doth he but begins to think with himself how he might be set up as Lord over all, and have the sole power under *Shaddai*. (Now *that* did the King reserve for his Son, yea, and had already bestowed it upon him.) Wherefore he first consults with himself what had best to be done; and then breaks his mind to some other of his companions, to the which they also agreed. So, in fine, they came to this issue, that they should make an attempt upon the King's Son to destroy him, that the Inheritance might be theirs. Well, to be short, the Treason, (as I said,) was concluded, the time appointed, <sup>10</sup> the word given, the Rebels rendezvoused, and the assault attempted. Now the King and his Son being All and always *Eye*, could not but discern all passages in his Dominions; and he, having always love for his Son as for himself, could not at what he saw but be greatly provoked and offended: wherefore what does he, but takes them in the very *Nick* and first *Trip* that they made towards their design, convicts them of the Treason, horrid Rebellion, and Conspiracy that they had devised, and now attempted to put into practice; and cast them altogether out of all place of trust, benefit, honour, and <sup>20</sup> preferment. This done, he banishes them the Court, turns them down into the horrible Pits, as fast bound in chains, never more to expect the least favour from his hands, but to abide the judgment that he had appointed, and that for ever.

Now they being thus cast out of all place of trust, profit, and honour, and also knowing that they had lost their Prince's favour for ever (being banished his Court, and cast down to the horrible Pits), you may be sure they would now add to their former pride what malice and rage against *Shaddai* and <sup>30</sup> against his Son, they could. Wherefore, roving and ranging in much fury from place to place, if, perhaps, they might find something that was the King's, by spoiling of that, to revenge themselves on him; at last they happened into this spacious country of *Universe*, and steer their course towards the town of *Mansoul*; and considering that that Town was one of the chief works and delights of King *Shaddai*, what do they but, after Counsel taken, make an assault upon that. I say, they

knew that *Mansoul* belonged unto *Shaddai*; for they were there when he built it and beautified it for himself. So when they had found the place, they shouted horribly for joy, and roared on it as a Lion upon the prey, saying, *Now we have found the prize, and how to be revenged on King Shaddai for what he hath done to us.* So they sat down and called a Council of War, and considered with themselves what ways and methods they had best to ingage in for the winning to themselves this famous Town of *Mansoul*, and these four things were then propounded to be considered of.

*A Council  
War held by  
Diabolus  
at his first  
assault against  
the Town of  
Mansoul.*

- (1) First. *Whether they had best all of them to show themselves in this design to the Town of Mansoul.*
- (2) Secondly. *Whether they had best to go and sit down against Mansoul in their now ragged and beggarly guise.*
- (3) Thirdly. *Whether they had best show to Mansoul their intentions, and what design they came about, or whether to assault it with words and ways of deceit.*
- (4) Fourthly. *Whether they had not best to some of their Companions to give out private orders to take the advantage, if they see one or more of the principal Townsmen, to shoot them, if thereby they shall judge their cause and design will the better be promoted.*

1. It was answered to the first of these Proposals in the Negative, to wit, that it would not be best that all should show themselves before the Town, because the appearance of many of them might alarm and fright the Town; whereas a few or but one of them was not so likely to do it. And to inforce this advice to take place 'twas added further, that if *Mansoul* was frightened, or did take the alarm, 'Tis impossible, said *Diabolus* (for he spake now), that we should take the Town: for that none can enter into it without its own consent. Let, therefore, but few, or but one, assault *Mansoul*; and in mine opinion, said *Diabolus*, let me be he. Wherefore to this they all agreed.

*To the first  
Proposal.*

2. And then to the second Proposal they came, namely, *The Second  
Proposal.* Whether they had best to go and sit down before *Mansoul* in their now ragged and beggarly guise. To which it was answered also in the Negative, By no means; and that because, though

the Town of *Mansoul* had been made to know, and to have to do, before now, with things that are invisible, they did never as yet see any of their fellow-Creatures in so sad and Rascal condition as they; and this was the advice of that fierce *Alecto*. Then said *Apollyon*, *The advice is pertinent; for even one of us appearing to them as we are now, must needs both beget and multiply such thoughts in them as will both put them into a consternation of spirit, and necessitate them to put themselves upon their guard.* And if so, said he, then as my Lord *Diabolus* said but now, it is in vain for us to think of taking the Town. Then said that mighty Giant *Beelzebub*, *The advice that already is given is safe; for though the men of Mansoul have seen such things as we once were, yet hitherto they did never behold such things as we now are; and it is best, in mine opinion, to come upon them in such a guise as is common to, and most familiar among, them.* To this when they had consented, the next thing to be considered was, in what shape, hue, or guise *Diabolus* had best to show himself when he went about to make *Mansoul* his own. Then one said one thing, and another the contrary. At last *Lucifer* answered, that, in his opinion, 'twas best that his Lordship should assume the body of some of those Creatures that they of the Town had dominion over; for, quoth he, *these are not only familiar to them, but being under them, they will never imagine that an attempt should by them be made upon the Town; and to blind all, let him assume the body of one of those beasts that Mansoul deems to be wiser than any of the rest.* This advice was applauded of all: so it was determined that the giant *Diabolus* should assume the *Dragon*, for that he was in those days as familiar with the Town of *Mansoul* as now is the Bird with the Boy. For nothing that was in its primitive state was at all amazing to them. Then they proceeded to the third thing, which was,

*The third proposal.* 3. *Whether they had best to show their intentions, or the design of his coming to Mansoul or no?* This also was answered in the Negative, because of the weight that was in the former reasons, to wit, for that *Mansoul* were a strong people; a strong people in a strong Town, whose *Wall* and *Gates* were impregnable (to say nothing of their *Castle*), nor can they by

*Alecto,  
Apollyon.*

*Beelzebub.*

*Lucifer*

*Gen. 3. 1.  
Rev. 20. 2.*

any means be won but by their own consent. *Besides, said Legion* (for he gave answer to this), *a discovery of our intentions Le-*  
*may make them send to their King for aid; and if that be done, I*  
*know quickly what time of day 'twill be with us. Therefore let*  
*us assault them in all pretended fairness, covering our intentions*  
*with all manner of lies, flatteries, delusive words; feigning things*  
*that never will be, and promising that to them that they shall*  
*never find. This is the way to win Mansoul, and to make them*  
*of themselves open their Gates to us; yea, and to desire us too to*  
10 *come in to them.*

*And the reason why I think that this project will do is, because*  
*the people of Mansoul now are, every one, simple and innocent;*  
*all honest and true; nor do they as yet know what it is to be*  
*assaulted with Fraud, Guile, and Hypocrisy. They are strangers*  
*to lying and dissembling lips; wherefore, we cannot, if thus we*  
*be disguised, by them at all be discerned; our Lies shall go for*  
*true sayings, and our dissimulations for upright dealings. What*  
*we promise them they will in that believe us, especially if, in all*  
*our Lies and feigned words, we pretend great love to them, and*  
20 *that our design is only their advantage and honour. Now*  
*there was not one bit of a reply against this; this went*  
*as current down, as doth the water down a steep descent.*  
*Wherefore they go to consider of the last proposal, which*  
*was,*

4. *Whether they had not best to give out orders to some of their* <sup>The fourth</sup> *company to shoot some one or more of the principal of the Towns-* <sup>proposl.</sup> *men, if they judge that their cause may be promoted thereby.*

This was carried in the Affirmative, and the man that was  
designed by this stratagem to be destroyed was one Mr.  
30 *Resistance*, otherwise called *Captain Resistance*. And a great <sup>Of Capt.</sup> *Resistance.*  
man in *Mansoul* this *Captain Resistance* was, and a man that  
the Giant *Diabolus* and his band more feared than they feared  
the whole Town of *Mansoul* besides. Now who should be the  
Actor to do the murder? That was the next, and they  
appointed one *Tisiphone*, a Fury of the Lake, to do it.

They thus having ended their Council of War, rose up, and  
assay'd to do as they had determined; they marched towards <sup>The result</sup> *of their*  
*Mansoul*, but all in a manner invisible, save one, only one;

nor did he approach the Town in his own likeness, but under the shade, and in the body of the *Dragon*.

So they drew up, and sat down before *Ear-gate*, for that was the place of *hearing* for all without the Town, as *Eye-gate* was the place of *perspection*. So, as I said, he came up with his train to the *Gate*, and laid his ambuscado for Captain *Resistance* within Bow-shot of the Town. This done, the Giant ascended up close to the *Gate*, and called to the Town of *Mansoul* for audience. Nor took he any with him but one

*Diabolus marches up to the Town and calls for Audience.*

*Ill-pause*, who was his Orator in all difficult matters. Now, as 10

I said, he being come up to the *Gate* (as the manner of those times was), sounded his Trumpet for Audience; at which the chief of the Town of *Mansoul*, such as my Lord *Innocent*, my Lord *Willbewill*, my Lord *Mayor*, Mr. *Recorder*, and Captain *Resistance*, came down to the Wall to see who was there, and what was the matter. And my Lord *Willbewill*, when he had looked over and saw who stood at the *Gate*, demanded what he was, wherefore he was come, and why he roused the Town of *Mansoul* with so unusual a sound.

*The Lords of Mansoul appeared.*

*Diabolus his Oration.*

Diabolus, then, as if he had been a Lamb, began his Oration, 20 and said, Gentlemen of the famous Town of *Mansoul*, I am, as you may perceive, no far dweller from you, but near, and one that is bound by the King to do you my homage and what service I can; wherefore, that I may be faithful to myself, and to you, I have somewhat of concern to impart unto you. Wherefore, grant me your Audience, and hear me patiently. And first, I will assure you, it is not myself, but you; not mine, but your advantage that I seek by what I now do, as will full well be made manifest by that I have opened my mind unto you. For, Gentlemen, I am (to tell 30 you the truth) come to show you how you may obtain great and ample deliverance from a bondage that, unawares to yourselves, you are captivated and enslaved under. At this the Town of *Mansoul* began to prick up its ears. And *What is it? Pray what is it?* thought they. And he said, I have somewhat to say to you concerning your King, concerning his Law, and also touching yourselves. Touching your King, I know he is great and potent; but yet all that

*Mansoul engaged.*

he hath said to you is neither true, nor yet for your advantage.

1. 'Tis not true, for that wherewith he hath hitherto awed you shall not come to pass, nor be fulfilled, though you do the thing that he hath forbidden. But if there was danger, what a slavery is it to live always in fear of the greatest of punishments, for doing so small and trivial a thing as eating of a little fruit is.

2. Touching his Laws, this I say further, they are both unreasonable, intricate, and intolerable. Unreasonable, as was hinted before; for that the punishment is not proportioned to the offence: there is great difference and disproportion betwixt the Life and an Apple; yet the one must go for the other by the Law of your *Shaddai*. But it is also intricate, in that he saith, first you may eat of *all*; and yet after forbids the eating of *one*. And then, in the last place, it must needs be intolerable, forasmuch as that fruit which you are forbidden to eat of (if you are forbidden any) is that, and that alone, which is able, by your eating, to minister to you a good as yet unknown by you. This is manifest by the very name of the tree; it is called the *Tree of Knowledge of Good and Evil*; and have you that knowledge as yet? No, no; nor can you conceive how good, how pleasant, and how much to be desired to make one wise it is, so long as you stand by your King's commandment. Why should you be holden in ignorance and blindness? Why should you not be enlarged in knowledge and understanding? And now! O ye inhabitants of the famous Town of *Mansoul*, to speak more particularly to yourselves, you are not a free people! You are kept both in bondage and slavery, and that by a grievous threat; no reason being annexed but, *So I will have it; so it shall be.* And is it not grievous to think on, that that very thing which you are forbidden to do, might you but do it, would yield you both wisdom and honour? for then your eyes will be opened, and you shall be as Gods. Now, since this is thus, *quoth he,* can you be kept by any Prince in more slavery and in greater bondage than you are under this day? You are made underlings, and are wrapt up in inconveniences, as I have well

*Diabolus  
His subtlety  
made up of  
lies.*

*Gen. 3. 16.*

made appear. For what bondage greater than to be kept in blindness? Will not reason tell you, that it is better to have Eyes than to be without them? and so to be at Liberty to be better than to be shut up in a dark and stinking Cave?

And just now, while *Diabolus* was speaking these words to *Mansoul*, *Tisiphone* shot at Captain *Resistance*, where he stood on the Gate, and mortally wounded him in the head; so that he, to the amazement of the Townsmen, and the encouragement of *Diabolus*, fell down dead quite over the Wall. Now when Captain *Resistance* was dead (and he was the only Man of War in the Town), poor *Mansoul* was wholly left naked of Courage, nor had she now any heart to resist. But this was as the Devil would have it. Then stood forth he, Mr. *Ill-pause*, that *Diabolus* brought with him, who was his Orator; and he addressed himself to speak to the Town of *Mansoul*; the tenour of whose Speech here follows:—

*Mr. Ill-pause, his  
Speech to the  
Town of  
*Mansoul*.*

ILL-PAUSE. Gentlemen, *quoth he*, it is my Master's happiness that he has this day a quiet and teachable Auditory; and it is hoped *by us* that we shall prevail with you not to cast off good advice. My Master has a very great love for you; and although, as he very well knows, that he runs the hazard of the anger of King *Shaddai*, yet love to you will make him do more than that. Nor doth there need that a word more should be spoken to confirm for truth what he hath said; there is not a word but carries with it self-evidence in its Bowels; the very name of the Tree may put an end to all controversy in this matter. I therefore, at this time, shall only add this advice to you, under and by the leave of my Lord (*and with that he made Diabolus a very low Congee*); Consider his words, look on the Tree and the promising Fruit thereof; remember also that yet you know but little, and that this is the way to know more: and if your Reasons be not conquered to accept of such good Counsel, you are not the men that I took you to be.

But when the Townsfolk saw that the Tree was good for food, and that it was pleasant to the eye, and a tree to be desired to make one wise, they did as old *Ill-pause* advised; they took and did eat thereof. Now this I should have told

you before, that even then, when this *Ill-pause* was making his speech to the townsmen, my Lord *Innocency* (whether by a shot from the camp of the Giant, or from some sinking qualm that suddenly took him, or whether by the stinking breath of that treacherous Villain old *Ill-pause*, for so I am most apt to think), sunk down in the place where he stood, nor could he be brought to life again. Thus these two brave men died. *St. 1. 1. Innocency's Death.*

Brave men, I call them; for they were the beauty and glory of *Mansoul*, so long as they lived therein: nor did there now remain any more a noble spirit in *Mansoul*; they all fell down and yielded obedience to *Diabolus*, and became his Slaves and Vassals, as you shall hear.

Now these being dead, what do the rest of the townsfolk, *Townsmen taken, &c.* but, as men that had found a fool's Paradise, they presently, *now.* as afore was hinted, fall to prove the truth of the Giant's words. And, first, they did as *Ill-pause* had taught them; they looked, they considered, they were taken with the forbidden fruit: *they took thereof, and did eat;* and having eaten, they became immediately drunken therewith. So they opened *the Gates,* both *Ear-gate* and *Eye-gate*, and let in *Diabolus* with all his bands, quite forgetting their good *Shaddai*, his Law, and the Judgment that he had annexed with solemn threatening, to the breach thereof.

*Diabolus*, having now obtained entrance in at the Gates of the Town, marches up to the middle thereof, to make his conquest as sure as he could; and finding, by this time, the affections of the people warmly inclining to him, he, as thinking 'twas best striking while the Iron is hot, made this further deceivable speech unto them, saying, *Alas! my poor Mansoul!* *I have done thee indeed this service, as to promote thee to honour, and to greater thy liberty;* but, *alas! alas! poor Mansoul, thou wantest now one to defend thee;* for assure thyself that when *Shaddai* shall hear *what is done*, he will come; *for sorry will be be that thou hast broken his Bonds, and cast his Cords away from thee.* *What wilt thou do? Wilt thou, after enlargement, suffer thy Priviledges to be invaded and taken away? or what wilt resolve with thyself?*

Then they all with one consent said to this Bramble, *D*o

*He is inter-  
tuned for  
their King.*  
*thou reign over us.* So he accepted the motion, and became the King of the Town of *Mansoul*. This being done, the next thing was to give him possession of the Castle, and so of the whole strength of the Town. Wherefore, into the Castle he goes: it was that which *Shaddai* built in *Mansoul* for his own delight and pleasure; this now was become a Den and Hold for the Giant *Diabolus*.

*He is pos-  
sessed of the  
Castle, and  
fortified it  
for himself.*  
Now, having got possession of this stately Palace or Castle, what doth he but makes it a Garrison for himself, and strengthens and fortifies it with all sorts of provision, against 10 the King *Shaddai*, or those that should endeavour the regaining of it to him and his obedience again.

*He new  
modelleth  
the Town.  
My Lord  
Mayor put  
out of place.*  
This done, but not thinking himself yet secure enough, in the next place, he bethinks himself of new modelling the Town; and so he does, setting up one, and putting down another at pleasure. Wherefore my Lord *Mayor*, whose name was my Lord *Understanding*, and Mr. *Recorder*, whose name was Mr. *Conscience*, these he put out of place and power.

*2 Cor. 4. 4. 5 Eph. 4. 18, 19.*  
As for my Lord *Mayor*, though he was an understanding 20 man, and one too that had complied with the rest of the Town of *Mansoul* in admitting the Giant into the Town; yet *Diabolus* thought not fit to let him abide in his former lustre and glory, because he was a seeing man. Wherefore he darkened it, not only by taking from him his office and power, but by building a high and strong Tower, just between the Sun's reflections and the Windows of my Lord's Palace; by which means his house and all, and the whole of his habitation, was made as dark as darkness itself. And thus, being alienated from the light, he became as one that was born 30 blind. To this his house, my Lord was confined as to a Prison; nor might he, upon his *parole*, go further than within his own bounds. And now, had he had an heart to do for *Mansoul*, what could he do for it, or wherein could he be profitable to her? So then, so long as *Mansoul* was under the power and government of *Diabolus* (and so long it was under him, as it was obedient to him, which was even until by a War it was rescued out of his hands), so long my Lord *Mayor*

was rather an impediment in, than an advantage to the famous Town of *Mansoul*.

As for Mr. *Recorder*, before the Town was taken, he was a man well read in the Laws of his King, and also a man of courage and faithfulness to speak truth at every occasion. And he had a tongue as bravely hung, as he had a head filled with judgment. Now, this man *Diabolus* could by no means abide, because, though he gave his consent to his coming into the Town, yet he could not, by all the wiles, trials, stratigems, and devices that he could use, make him wholly his own.

True, he was much degenerated from his former King, and also much pleased with many of the Giant's Laws and service; but all this would not do, forasmuch as he was not wholly his. He would now and then think upon *Shaddai*, and have dread of his Law upon him, and then he would speak with a voice against *Diabolus* as great as when a Lion roareth. Yea, and would also at certain times, when his fits were upon him (for you must know that sometimes he had terrible fits), make the whole town of *Mansoul* shake with his voice: and therefore the now King of *Mansoul* could not abide him.

*Diabolus*, therefore, feared the *Recorder* more than any that was left alive in the Town of *Mansoul*, because, as I said, his words did shake the whole Town; they were like the rattling Thunder, and also like Thunder-claps. Since, therefore, the Giant could not make him wholly his own, what doth he do but studies all that he could to debauch the old Gentleman, and by debauchery to stupify his mind, and more harden his heart in the ways of vanity. And as he attempted, so he accomplished his design. He debauched the man, and by little and little, so drew him into sin and wickedness, that at last he was not only debauched, as at first, and so by consequence defiled, but was almost (at last, I say) past all Conscience of sin. And this was the farthest *Diabolus* could go. Wherefore he bethinks him of another project, and that was, to persuade the men of the town that Mr. *Recorder* was mad, and so not to be regarded. And for this he urged his fits, and said, *If he be himself, why doth he not do thus always? But, quoth he, as all mad folks have their fits,*

*He sometimes speaks for his fit King.*

*He is more debauched than before.*

*and in them their raving language, so bath this old and doating Gentleman.*

*The Town taken off from head-  
ing of him.*

Thus, by one means or another, he quickly got *Mansoul* to slight, neglect, and despise whatever Mr. *Recorder* could say. For, besides what already you have heard, *Diabolus* had a way to make the old Gentleman, when he was merry, unsay and deny what he in his fits had affirmed. And, indeed, this was the next way to make himself ridiculous, and to cause that no man should regard him. Also, now he never spake freely for King *Shaddai*, but always by force and constraint <sup>10</sup>. Besides, he would at one time be hot against that at which at another he would hold his peace; so uneven was he now in his doings. Sometimes he would be as if fast asleep, and again sometimes as dead, even then when the whole town of *Mansoul* was in her career after vanity, and in her dance after the Giant's pipe.

*How Con-  
science be-  
comes so  
ridiculous  
as with  
Carnal men  
it is.*

Wherefore, sometimes when *Mansoul* did use to be frightened with the thundring voice of the *Recorder* that was, and when they did tell *Diabolus* of it, he would answer, that what the old Gentleman said was neither of love to him nor pity to <sup>20</sup> them, but of a foolish fondness that he had to be prating; and so would hush, still, and put all to quiet again. And that he might leave no argument unurged that might tend to make them secure, he said, and said it often, *O Mansoul! consider that, notwithstanding the old Gentleman's rage, and the rattle of his high and thundring words, you hear nothing of Shaddai himself;* when, liar and deceiver that he was, every outcry of Mr. *Recorder* against the sin of *Mansoul* was the voice of God in him to them. But he goes on, and says, *You see that he values not the loss nor rebellion of the Town of 30 Mansoul, nor will he trouble himself with calling his Town to a reckoning for their giving themselves to me. He knows that though you were his, now you are lawfully mine; so, leaving us one to another, he now hath shaken his bands of us.*

*Satanical  
Rhetorick.*

Moreover, *O Mansoul!* quoth he, *consider how I have served you, even to the uttermost of my power; and that with the best that I have, could get, or procure for you in all the world: besides, I dare say, that the laws and customs that you*

are now under, and by which you do homage to me, do yield you more solace and content than did the Paradise that at first you possessed. Your liberty also, as yourselves do very well know, has been greatly widened and enlarged by me; whereas I found you a penned-up people. I have not laid any restraint upon you; <sup>His flatter-ies</sup> you have no Law, Statute, or Judgment of mine to fright you; I call none of you to account for your doings, except the Madman —you know who I mean; I have granted you to live, each man like a Prince in his own, even with as little control from me as I myself have from you.

And thus would *Diabolus* hush up and quiet the town of *Mansoul* when the *Recorder* that was did at times molest them: <sup>Conscience.</sup> yea, and with such cursed Orations as these, would set the whole Town in a rage and fury against the old Gentleman. Yea, the Rascal crew at sometimes would be for destroying him. They have often wished (in my hearing), that he had lived a thousand miles off from them: his company, his words, yea, the sight of him, and especially when they remembered how in old times he did use to threaten and condemn them (for all he was now so debauched), did terrify and afflict them sore.

But all wishes were vain, for I do not know how, unless by the power of *Shaddai* and his wisdom, he was preserved in being amongst them. Besides, his House was as strong as a Castle, and stood hard by a stronghold of the Town. Moreover, if at any time any of the crew or rabble attempted to make him away, he could pull up the sluices, and let in such <sup>Ill thoughts</sup> floods as would drown all round about him.

But to leave Mr. *Recorder*, and to come to my Lord *Willbewill*, another of the Gentry of the famous Town of *Mansoul*. This *Willbewill* was as high born as any man in *Mansoul*, and <sup>The will.</sup> was as much, if not more, a freeholder than many of them were; besides, if I remember my tale aright, he had some priviledge peculiar to himself in the famous Town of *Mansoul*. Now, together with these, he was a man of great strength, resolution, and courage, nor in his occasion could any turn him away. But I say, whether he was proud of his estate, priviledges, strength, or what (but sure it was through pride

of something), he scorns now to be a slave in *Mansoul*; and therefore resolves to bear office under *Diabolus*, that he might (such an one as he was) be a petty Ruler and Governor in *Mansoul*. And, headstrong man that he was! thus he began betimes; for this man, when *Diabolus* did make his oration at *Ear-gate*, was one of the first that was for consenting to his words, and for accepting of his counsel as wholesome; and that was for the opening of the Gate, and for letting him into the Town; wherefore *Diabolus* had a kindness for him, and therefore he designed for him a place. And perceiving 10 the valour and stoutness of the man, he coveted to have him for one of his great ones, to act and do in matters of the highest concern.

So he sent for him, and talked with him of that secret matter that lay in his breast, but there needed not much persuasion in the case. For as at first he was willing that *Diabolus* should be let into the Town, so now he was as willing to serve him there. When the Tyrant, therefore, perceived the willingness of my Lord to serve him, and that his mind stood bending that way, he forthwith made him the 20 *Captain of the Castle*, Governor of the *Wall*, and Keeper of the *Gates of Mansoul*: yea, there was a clause in his commission, that nothing without him should be done in all the Town of *Mansoul*. So that now, next to *Diabolus* himself, who but my Lord *Willbewill* in all the Town of *Mansoul*! nor could anything now be done, but at his will and pleasure, throughout the Town of *Mansoul*. He had also one Mr. *Mind* for his Clerk, a man to speak on every way like his Master: for he and his Lord were in principle one, and in practice not far asunder. And now was *Mansoul* brought 30 under to purpose, and made to fulfil the lusts of the will and of the mind.

But it will not out of my thoughts, what a desperate one this *Willbewill* was, when power was put into his hand. First, he flatly denied that he owed any suit or service to his former Prince and Liege Lord. This done, in the next place he took an Oath, and swore fidelity to his great Master *Diabolus*, and then, being stated and settled in his places, offices,

*The will  
takes place  
under Dia-  
bolus.*

*Hear,  
Flesh,  
Senses.*

*Rom. 8. 7.*

*My Mind  
my Lord's  
Clerk.*

*Eph. 2. 21.*

vancements, and preferments, oh! you cannot think, unless you had seen it, the strange work that this workman made in the Town of *Mansoul*.

(1) First, he maligned Mr. *Recorder* to death. He would neither endure to see him, nor to hear the words of his mouth; he would shut his eyes when he saw him, and stop his ears when he heard him speak. Also he could not indure that so much as a fragment of the Law of *Shaddai* should be anywhere seen in the Town. For example, his Clerk, Mr.

10 *Mind*, had some old, rent, and torn parchments of the Law of good *Shaddai* in his house, but when *Willbewill* saw them, he cast them behind his back. True, Mr. *Recorder* had some <sup>exhibit</sup> of the Laws in his study; but my Lord could by no means come at them. He also thought and said, that the windows of my old Lord *Mayor's* house were always too light for the profit of the Town of *Mansoul*. The light of a candle he could not indure. Now nothing at all pleased *Willbewill* but what pleased *Diabolus* his Lord.

There was none like him to trumpet about the Streets the 20 brave nature, the wise conduct, and great glory of the King *Diabolus*. He would range and rove throughout all the Streets of *Mansoul* to cry up his illustrious Lord, and would make himself even as an abject, among the base and Rascal crew, to cry up his valiant Prince. And I say when and wheresoever he found these Vassals, he would even make himself as one of them. In all ill courses, he would act without bidding, and do mischief without commandment.

The Lord *Willbewill* also had a Deputy under him, and his name was Mr. *Affection*, one that was also greatly debauched 30 in his principles, and answerable thereto in his life: he was wholly given to the flesh, and therefore they called him *Vile-Affection*. Now there was he and one *Carnal-Lust*, the daughter of Mr. *Mind* (like to like quoth the Devil to the Collier), that fell in love, and made a match, and were married; and, as I take it, they had several children, as *Impudent*, *Blackmouth*, and *Hate-Reproof*. These three were black boys. And besides these they had three daughters, as *Scorn-Truth*, and *Slight-God*, and the name of the youngest

*The Carnal  
willbewill  
conscience.*

*Corrupt...  
loves a Turk  
under-standing.*

*True  
thoughts.*

*Rom. i. 26.*

*A match  
between Vile  
Affection  
and Carnal  
Lust.*

was *Revenge*. These were all married in the Town, and also begot and yielded many bad brats, too many to be here inserted. But to pass by this.

When the Giant had thus ingarrisoned himself in the Town of *Mansoul*, and had put down and set up whom he thought good, he betakes himself to *defacing*. Now there was in the Market place in *Mansoul*, and also upon the Gates of the Castle, an image of the blessed King *Shaddai*. This image was so exactly engraven (and it was engraven in gold), that it did the most resemble *Shaddai* himself of anything that 10 then was extant in the World. This he basely commanded to be defaced, and it was as basely done by the hand of Mr. *No-Truth*. Now you must know that, as *Diabolus* had commanded, and that by the hand of Mr. *No-Truth*, the image of *Shaddai* was defaced, he likewise gave order that the same Mr. *No-Truth* should set up in its stead the horrid and formidable image of *Diabolus*, to the great contempt of the former king, and debasing of his Town of *Mansoul*.

*All Law books de-  
stroyed that  
could be so.*

Moreover, *Diabolus* made havock of all remains of the Laws and Statutes of *Shaddai* that could be found in the 20 Town of *Mansoul*; to wit, such as contained either the doctrines of Morals, with all *Civil* and *Natural* Documents. Also relative severities he sought to extinguish. To be short, there was nothing of the remains of good in *Mansoul*, which he and *Willbewill* sought not to destroy; for their design was to turn *Mansoul* into a Brute, and to make it like to the sensual Sow, by the hand of Mr. *No-Truth*.

When he had destroyed what Law and good Orders he could, then further to effect his design, namely, to alienate *Mansoul* from *Shaddai* her King, he commands, and they set 30 up his own vain Edicts, Statutes, and Commandments, in all places of resort or concourse in *Mansoul*, to wit, such as gave liberty to the *lusts of the flesh, the lusts of the eyes, and the pride of life*, which are not of *Shaddai*, but of the *World*. He encouraged, countenanced, and promoted lasciviousness and all ungodliness there. Yea, much more did *Diabolus* to incourage wickedness in the Town of *Mansoul*; he promised them peace, content, joy, and bliss in doing his commands, and that

they should never be called to an account for their not doing the contrary. And let this serve to give a taste to them that love to hear tell of what is done beyond their knowledge afar off in other Countries.

Now *Mansoul* being wholly at his beck, and brought wholly to his bow, nothing was heard or seen therein but that which tended to set up him.

But now he, having disabled the Lord *Mayor* and Mr. *Recorder*, from bearing of office in *Mansoul*, and seeing that <sup>They have a new Lord Mayor and a new Recorder.</sup> 10 the Town, before he came to it, was the most ancient of Corporations in the world; and fearing, if he did not maintain Greatness, they at any time should object that he had done them an injury; therefore, I say (that they might see that he did not intend to lessen their grandeur, or to take from them any of their advantageous things), he did choose for them a Lord *Mayor* and a *Recorder* himself, and such as contented them at the heart, and such also as pleased him wondrous well.

The name of the *Mayor* that was of *Diabolus'* making was <sup>The new Lord May r.</sup> 20 the Lord *Lustings*, a man that had neither *Eyes* nor *Ears*. All that he did, whether as a man or as an officer, he did it naturally, as doth the Beast. And that which made him <sup>[Jude 10.]</sup> yet the more ignoble, though not to *Mansoul*, yet to them that beheld and were grieved for its ruin, was, that he never could savour good, but evil.

The *Recorder* was one whose name was *Forget-Good*, and <sup>The new Recorder.</sup> 30 a very sorry fellow he was. He could remember nothing but mischief, and to do it with delight. He was naturally prone to do things that were hurtful; even hurtful to the Town of *Mansoul*, and to all the dwellers there. These two, therefore, by their power and practice, example, and smiles upon evil, <sup>Thoughts</sup> did much more grammar and settle the common people in hurtful ways. For who doth not perceive that when those that sit aloft are vile and corrupt themselves, they corrupt the whole Region and Country where they are?

Besides these, *Diabolus* made several *Burgesses* and *Aldermen* in *Mansoul*, such as out of whom the Town, when it needed, might choose them Officers, Governors, and Magis- <sup>He doth make them new Alder-men, and who.</sup>

brates. And these are the names of the chief of them: Mr. *Incredulity*, Mr. *Haugtby*, Mr. *Swearing*, Mr. *Whoring*, Mr. *Hard-Heart*, Mr. *Pitiless*, Mr. *Fury*, Mr. *No-Truth*, Mr. *Stand-to-Lies*, Mr. *False-Peace*, Mr. *Drunkenness*, Mr. *Cheating*, Mr. *Atheism*—thirteen in all. Mr. *Incredulity* is the eldest, and Mr. *Atheism* the youngest of the Company.

There was also an election of Common Councilmen and others, as Bailiffs, Serjeants, Constables, and others; but all of them like to those aforenamed, being either Fathers, Brothers, Cousins, or Nephews to them, whose names, for brevity's sake, I omit to mention.

*He builteth  
three strong  
holds, their  
names and  
governors.*

When the Giant had thus far proceeded in his work, in the next place he betook him to build some strongholds in the Town, and he built three that seemed to be impregnable. The *first* he called the Hold of *Defiance*, because it was made to command the whole Town, and to keep it from the knowledge of its ancient King. The *second* he called *Midnight-Hold*, because it was built on purpose to keep *Mansoul* from the true knowledge of itself. The *third* was called *Sweet-Sin-Hold*, because by that he fortified *Mansoul* against all desires of good. The first of these holds stood close by *Eye-gate*, that, as much as might be, light might be darkened there; the second was built hard by the old Castle, to the end that that might be made more blind, if possible; and the third stood in the Market-place.

He that *Diabolus* made governour over the first of these was one *Spite-God*, a most blasphemous wretch. He came with the whole rabble of them that came against *Mansoul* at first, and was himself one of themselves. He that was made the governour of *Midnight-Hold* was one *Love-no-Light*. He was one also of them that came first against the Town. And he that was made the governour of the hold called *Sweet-Sin-Hold* was one whose name was *Love-Flesh*: he was also a very lewd fellow, but not of that Country where the others are bound. This fellow could find more sweetness when he stood sucking of a lust, than he did in all the Paradise of God.

And now *Diabolus* thought himself safe. He had taken *Mansoul*, he had ingarrisoned himself therein; he had put

*Diabolus  
hath made  
his nest.*

down the old Officers, and had set up new ones ; he had defaced the image of *Shaddai*, and had set up his own ; he had spoiled the old Law Books, and had promoted his own vain lie ; he had made him new Magistrates, and set up new Aldermen ; he had builded him new Holds, and had manned them for himself. And all this he did to make himself secure, in case the good *Shaddai*, or his Son, should come to make an incursion upon him.

Now you may well think, that long before this time, word, *Tidings carried to the Court wh. had happened to Mansoul.*  
10 by some or other, could not but be carried to the good King *Shaddai*, how his *Mansoul*, in the Continent of *Universe*, was lost ; and that the runagate Giant *Diabolus*, once one of his Majesty's Servants, had, in rebellion against the King, made sure thereof for himself. Yea, tidings were carried and brought to the King thereof, and that to a very circumstance.

As first, how *Diabolus* came upon *Mansoul* (they being a simple people and innocent) with craft, subtlety, lies, and guile. *Item*, that he had treacherously slain the right noble and valiant captain, their Captain *Resistance*, as he stood upon the Gate 20 with the rest of the Townsmen. *Item*, how my brave Lord *Innocent* fell down dead (with grief, some say, or with being poisoned with the striking breath of one *Ill-Pause*, as say others) at the hearing of his just Lord and rightful Prince, *Shaddai*, so abused by the mouth of so filthy a *Diabolonian* as that varlet *Ill-Pause* was. The messenger further told, that after this *Ill-Pause* had made a short Oration to the Townsmen in behalf of *Diabolus*, his Master, the simple Town, believing that what was said was true, with one consent did open *Ear-gate*, the chief Gate of the Corporation, and did let him, 30 with his crew, into a possession of the famous Town of *Mansoul*. He further showed how *Diabolus* had served the Lord *Mayor* and Mr. *Recorder*, to wit, that he had put them from all place of power and trust. *Item*, he showed also that my Lord *Willbewill* was turned a very Rebel and Runagate, and that so was one Mr. *Mind*, his Clerk ; and that they two did range and revel it all the Town over, and teach the wicked ones

their ways. He said, moreover, that this *Willbewill* was put into great trust; and particularly that *Diabolus* had put into *Willbewill's* hand all the strong places in *Mansoul*; and that Mr. *Affection* was made my Lord *Willbewill's* Deputy in his most rebellious affairs. *Yea*, said the Messenger, *this monster, Lord Willbewill has openly disavowed his King Shaddai, and hath horribly given his faith and plighted his troth to Diabolus.*

*Also, said the Messenger, besides all this, the new King, or rather rebellious Tyrant, over the once famous, but now perishing Town of Mansoul, has set up a Lord Mayor and a Recorder of 10 his own. For Mayor he has set up one Mr. Lustings; and for Recorder, Mr. Forget-Good; two of the vilest of all the Town of Mansoul.* This faithful Messenger also proceeded, and told what a sort of new Burgesses *Diabolus* had made; also that he had built several strong Forts, Towers, and Strongholds in *Mansoul*. He told, too, the which I had almost forgot, how *Diabolus* had put the Town of *Mansoul* into arms, the better to capacitate them, on his behalf, to make resistance against *Shaddai* their King, should he come to reduce them to their former obedience.

20

Now this Tidings-teller did not deliver his relation of things in private but in open Court, the King and his Son, high Lords, chief Captains, and Nobles, being all there present to hear. But by that they had heard the whole of the story, it would have amazed one to have seen, had he been there to behold it, what sorrow and grief, and compunction of spirit, there was among all sorts, to think that famous *Mansoul* was now taken: only the King and his Son foresaw this long before, yea, and sufficiently provided for the relief of *Mansoul*, though they told not everybody thereof. Yet because they 30 also would have a share in condoling of the misery of *Mansoul*, therefore they also did, and that at a rate of the highest degree, bewail the losing of *Mansoul*. The King said plainly that *it grieved him at the heart*, and you may be sure that his Son was not a whit behind him. Thus gave they conviction to all about them that they had love and compassion for the famous Town of *Mansoul*. Well, when the King and his Son were retired into the Privy-chamber, there they again con-

*Grief at  
Court to  
hear the  
Tidings*

*C. 6. 5. 6.*

sulted about what they had designed before, to wit, that as *Mansoul* should in time be suffered to be lost, so as certainly <sup>The intent of his purp. & God.</sup> it should be recovered again ; recovered, I say, in such a way, as that both the King and his Son would get themselves eternal fame and glory thereby. Wherefore, after this Consult, the Son of *Shaddai* (a sweet and comely Person, and one that <sup>The intent of God.</sup> had always great affection for those that were in affliction, but one that had mortal enmity in his heart against *Diabolus*, because he was designed for it, and because he sought his Crown <sup>Isa. 19. 1  
1 Tim. 1. 15  
Hos. 13. 14</sup>)—this Son of *Shaddai*, I say, having stricken hands <sup>At hand.</sup> with his Father, and promised that he would be his Servant to recover his *Mansoul* again, stood by his resolution, nor would he repent of the same. The purport of which agreement was this: to wit, *that at a certain time, prefixed by both, the King's Son should take a journey into the Country of Universe, and there, in a way of justice and equity, by making amends for the follies of Mansoul, he should lay a foundation of her perfect deliverance from Diabolus and from his Tyranny.* <sup>designer on foot for the Town of Mansoul.</sup>

Moreover, *Emmanuel* resolved to make, at a time convenient, a war upon the Giant *Diabolus*, even while he was possessed of the Town of *Mansoul*. And that he would fairly by strength of hand drive him out of his *bold*, his *nest*, and take it to himself to be his *habitation*.

This now being resolved upon, order was given to the Lord Chief Secretary to draw up a fair Record of what was determined, and to cause that it should be published in all the corners of the Kingdom of *Universe*. A short Breviat of the Contents thereof you may, if you please, take here as follows:

*Let all men know who are concerned, that the Son of Shaddai, the great King, is ingaged by covenant to his Father to bring his Mansoul to him again ; yea, and to put Mansoul, too, through the power of his matchless love, into a far better and more happy condition than 'twas in before it was taken by Diabolus.*

These papers, therefore, were published in several places, to the no little molestation of the Tyrant *Diabolus*; for now, thought he, *I shall be molested, and my habitation will be taken from me.*

But when this matter, I mean this purpose of the King and

*Anno the  
Anxels.*

his Son, did at first take air at Court, who can tell how the high Lords, chief Captains, and noble Princes that were there, were taken with the business! First, they whispered it one to another, and after that it began to ring out through the King's Palace, all wondering at the glorious design that between the King and his Son was on foot for the miserable town of *Mansoul*. Yea, the Courtiers could scarce do anything either for the King or Kingdom, but they would mix with the doing thereof, a noise of the love of the King and his Son, that they had for the Town of *Mansoul*.

10

*Diabolus  
perplexed at  
the news.  
He concluded on  
several  
things.*

Nor could these Lords, high Captains, and Princes be content to keep this news at Court; yea, before the Records thereof were perfected, they themselves came down and told it in *Universe*. At last it came to the ears, as I said, of *Diabolus*, to his no little discontent; for you must think it would perplex him to hear of such a design against him. Well, but after a few casts in his mind, he concluded upon these four things:—

(1) First. That this news, these good tidings, if possible, should be kept from the ears of the Town of *Mansoul*; for, 20 said he, *if they should once come to the knowledge that Shaddai, their former King, and Emmanuel his Son, are contriving good for the Town of Mansoul, what can be expected by me, but that Mansoul will make a revolt from under my hand and government, and return again to him?*

*I first how  
to keep the  
news from  
Mansoul.*

Now, to accomplish this his design, he renews his flattery with my Lord *Willbewill*, and also gives him strict charge and command, that he should keep watch by day and by night at all the Gates of the Town, especially *Ear-gate* and *Eye-gate*; for I hear of a design, quoth he, a design to make us all traitors, and that *Mansoul* must be reduced to its first bondage again.

*The Will  
bewaged  
against the  
G spet. Good  
thoughts  
must be kept  
out of the  
Town of  
*Mansoul*.*

I hope they are but flying stories, quoth he; however, let no such news by any means be let into *Mansoul*, lest the people be dejected thereat. I think, my Lord, it can be no welcome news to you: I am sure it is none to me: and I think that, at this time, it should

be all our wisdom and care to nip the head of all such rumours as shall tend to trouble our people. Wherefore, I desire, my Lord, that you will in this matter do as I say. Let there be strong guards

daily kept at every Gate of the Town. Stop also and examine from whence such come that you perceive do from far come hither to trade, nor let them by any means be admitted into Mansoul unless you shall plainly perceive that they are favourers of our excellent Government. I command, moreover, said Diabolus, that there be spies continually walking up and down the Town of Mansoul, and let them have power to suppress and destroy any that they shall perceive to be plotting against us, or that shall prate of what by Shaddai and Emmanuel is intended.

10 This, therefore, was accordingly done; my Lord Willbewill hearkened to his Lord and Master, went willingly after the commandment, and, with all the diligence he could, kept any that would from going out abroad, or that sought to bring these tidings to *Mansoul* from coming into the Town.

(2) Secondly. This done, in the next place, *Diabolus*, that he might make *Mansoul* as sure as he could, frames and imposes a new Oath and horrible Covenant upon the Towns-folk:—To wit, *that they should never desert him nor his Government, nor yet betray him, nor seek to alter his Laws*; but 20 *that they should own, confess, stand by, and acknowledge him for their rightful King, in defiance to any that do, or hereafter shall, by any pretence, law, or title whatsoever, lay claim to the Town of Mansoul*; thinking, belike, that *Shaddai* had not power to absolve them from this covenant with Death, and agreement with Hell. Nor did the silly *Mansoul* stick or boggle at all at this most monstrous engagement; but, as if it had been a Sprat in the mouth of a Whale, they swallowed it without any chewing. Were they troubled at it? Nay, they rather bragged and boasted of their so brave fidelity to the Tyrant, 30 their pretended King, swearing that they would never be Changelings, nor forsake their old Lord for a new. Thus did *Diabolus* tie poor *Mansoul* fast.

(3) Thirdly. But jealousy, that never thinks itself strong enough, put him, in the next place, upon another exploit, which was, yet more, if possible, to debauch this Town of *Mansoul*. Wherefore he caused, by the hand of one Mr. *Filth*, an odious, nasty, lascivious piece of beastliness to be drawn up in writing, and to be set upon the Castle Gates, whereby he <sup>Odeum.</sup> <sub>Atheistical Pamphlets.</sub>

*and fiftieth  
Ballads and  
Romances  
full of  
ribaldry.*

granted and gave license to all his true and trusty sons in *Mansoul* to do whatsoever their lustful appetites prompted them to do ; and that no man was to let, hinder, or control them, upon pain of incurring the displeasure of their prince.

*Reasons of  
his thus  
doing.*

Now this he did for these reasons :

1. That the Town of *Mansoul* might be yet made weaker and weaker, and so more unable, should tidings come that their redemption was designed, to believe, hope, or consent to the truth thereof ; for reason says, *The bigger the Sinner, the less grounds of hope of mercy.*

10

2. The second reason was, if perhaps *Emmanuel*, the Son of *Shaddai* their King, by seeing the horrible and profane doings of the Town of *Mansoul*, might repent, though entered into a Covenant of redeeming them, of pursuing that Covenant of their redemption ; for he knew that *Shaddai* was holy, and that his Son *Emmanuel* was holy ; yea, he knew it by woful experience, for for his iniquity and sin was *Diabolus* cast from the highest Orbs. Wherefore what more rational than for him to conclude that thus, for sin, it might fare with *Mansoul*? But fearing also lest this knot should break, he bethinks himself of another, to wit :

*The place of  
hearing  
and of con-  
sidering.*

(3) Thirdly. To endeavour to possess all hearts in the town of *Mansoul* that *Shaddai* was raising of an Army, to come to overthrow and utterly to destroy this Town of *Mansoul*. And this he did to forestall any tidings that might come to their ears of their deliverance ; for, thought he, if I first bruit this, the tidings that shall come after will all be swallowed up of this : for what else will *Mansoul* say, when they shall hear that they must be delivered, but that the true meaning is, *Shaddai* intends to destroy them ? Wherefore he summons the whole Town 30 into the Market place, and there, with deceitful tongue, thus he addresses himself unto them :—

Gentlemen, and my very good Friends, you are all, as you know, my legal Subjects, and men of the famous Town of *Mansoul*. You know how, from the first day that I have been with you until now, I have behaved myself among you, and what liberty and great privileges you have injoyed under my Government, I hope to your honour and mine, and also to your

content and delight. Now, my famous *Mansoul*, a noise of trouble there is abroad, of trouble to the Town of *Mansoul*; sorry I am thereof for your sakes: for I received but now by the Post from my Lord *Lucifer* (and he useth to have good intelligence), that your old King *Shaddai* is raising of an Army to come against you, to destroy you root and branch; and this, O *Mansoul*, is now the cause that at this time I have called you together, namely, to advise what in this juncture is best to be done. For my part, I am but one, and can with  
 10 ease shift for myself, did I list to seek my own ease, and leave my *Mansoul* in all the Danger; but my heart is so firmly united to you, and so unwilling am I to leave you, that I am willing to stand and fall with you, to the utmost hazard that shall befall me. What say you, O my *Mansoul*? Will you now desert your old Friend, or do you think of standing by me? Then, as one man, with one mouth, they cried out together,  
*Let him die the Death that will not.*

Then said *Diabolus* again, It is in vain for us to hope for quarter, for this King knows not how to show it. True, perhaps,  
 20 he, at his first sitting down before us, will talk of and pretend  
Very  
deceivable  
language.  
 to Mercy, that thereby, with the more ease and less trouble, he may again make himself the master of *Mansoul*. Whatever, therefore, he shall say, believe not one syllable or tittle of it; for all such language is but to overcome us, and to make us, while we wallow in our blood, the Trophies of his merciless Victory. My mind is, therefore, that we resolve to the last man to resist him, and not to believe him upon any terms; For in at that door will come our danger. But shall we be flattered out of our lives? I hope you know more of the  
 30 rudiments of Politicks than to suffer yourselves so pitifully to be served.

But suppose he should, if he gets us to yield, save some of our lives, or the lives of some of them that are underlings in *Mansoul*, what help will that be to you that are the chief of the Town, especially you whom I have set up, and whose greatness has been procured by you through your faithful sticking to me? And suppose, again, that he should give  
Lying  
language.  
 quarter to every one of you, be sure he will bring you into

that bondage under which you were captivated before, or a worse, and then what good will your lives do you? Shall you with him live in pleasure as you do now? No, no; you must be bound by Laws that will pinch you, and be made to do that which at present is hateful to you. I am for you, if you are for me; and it is better to die valiantly than to live like pitiful Slaves. But, I say, the life of a Slave will be counted a life too good for *Mansoul* now. Blood, blood, nothing but blood, is in every blast of *Shaddai*'s Trumpet against poor *Mansoul* now. Pray, be concerned; I hear he is coming. Up, and stand to your Arms, that now, while you have any leisure, I may learn you some feats of War. Armour for you I have, and by me it is; yea, and it is sufficient for *Mansoul* from top to toe; nor can you be hurt by what his force can do, if you shall keep it well girt and fastened about you. Come, therefore, to my Castle, and welcome, and harness yourselves for the war. There is Helmet, Breastplate, Sword, and Shield, and what not, that will make you fight like men.

*His Helmet.* 1. My *Helmet*, otherwise called an Head-piece, is Hope of doing well at last, what lives soever you live. This is that 20 which they had who said, That they should have peace, though Deut. 29. 19. they walked in the wickedness of their heart, to add drunkenness to thirst. A piece of approved Armour this is, and whoever has it, and can hold it, so long no Arrow, Dart, Sword, or Shield can hurt him. This, therefore, keep on, and thou wilt keep off many a blow, my *Mansoul*.

*His Breast-plate.* 2. My *Breastplate* is a *Breastplate of Iron*. I had it forged in mine own Country, and all my Soldiers are armed therewith. In plain language, it is an *hard heart*, an heart as hard as Iron, and as much past feeling as a stone; the which 30 if you get and keep, neither mercy shall win you, nor judgment fright you. This, therefore, is a piece of Armour most necessary for all to put on that hate *Shaddai*, and that would fight against him under my Banner.

*His Sword.* 3. My *Sword* is a *Tongue that is set on fire of Hell*, and that Ps. 57. 4; Ps. 64. 3. James 3. 6. can bend itself to speak evil of *Shaddai*, his Son, his ways, and people. Use this; it has been tried a thousand times twice told. Whoever hath it, keeps it, and makes that use of

it as I would have him, can never be conquered by mine enemy.

4. My *Shield* is *Unbelief*, or calling into question the truth *His Sh. a.* of the Word, or all the sayings that speak of the Judgment *Job 15. 26.*  
*Ps. 76. 3.* that *Shaddai* has appointed for wicked men. Use this Shield: many attempts he has made upon it, and sometimes, it is true, it has been bruised; but they that have writ of the wars of Emmanuel against my servants, have testified that he could do no mighty work there because of their unbelief.

10 Now, to handle this weapon of mine aright, it is not to believe things because they are true, of what sort or by whomsoever asserted. If he speaks of Judgment, care not for it; if he speaks of Mercy, care not for it; if he promises, if he swears that he would do to *Mansoul*, if it turns, no hurt but good, regard not what is said, question the truth of all, for it is to wield the Shield of Unbelief aright, and as my servants ought and do; and he that doth otherwise loves me not, nor do I count him but an Enemy to me.

5. Another part or piece, said *Diabolus*, of mine excellent 20 Armour is a *dumb and prayerless Spirit*, a spirit that scorns to cry for Mercy: wherefore be you, my *Mansoul*, sure that you make use of this. What! cry for quarter? Never do that, if you would be mine. I know you are stout men, and am sure that I have clad you with that which is Armour of proof. Wherefore, to cry to *Shaddai* for Mercy, let that be far from you. Besides all this, I have a Maul, Firebrands, Arrows, and Death, all good Hand-weapons, and such as will do execution.

After he had thus furnished his men with Armour and 30 Arms, he addressed himself to them in such like words as *He facts are  
written upon  
them.*

these:—Remember, *quoth he*, that I am your rightful King, and that you have taken an Oath and entered into Covenant to be true to me and my cause. I say, remember this, and show yourselves stout and valiant men of *Mansoul*. Remember also the kindness that I have always showed to you, and that without your petition I have granted to you external things; wherefore the *Priviledges, Grants, Immunities, Profits, and Honours* wherewith I have indowed you, do call for, at

your hands, returns of loyalty, my lion-like men of *Mansoul*. And when so fit a time to show it as when another shall seek to take my dominion over you into their own hands? One word more, and I have done. Can we but stand, and overcome this one shock or brunt, I doubt not but in little time all the World will be ours; and when that day comes, my true hearts, I will make you Kings, Princes, and Captains; and what brave days shall we have then!

*They of  
Mansoul  
show their  
loyalty to the  
Great.*

*Diabolus* having thus armed and forearmed his Servants and Vassals in *Mansoul* against their good and lawful King *Shaddai*, <sup>10</sup> in the next place, he doubleth his Guards at the Gates of the Town, and he takes himself to the Castle, which was his stronghold. His Vassals also, to show their wills, and supposed (but ignoble) gallantry, exercise themselves in their Arms every day, and teach one another feats of War: they also defied their Enemies, and sang up the praises of their Tyrant: they threatened also what men they would be, if ever things should rise so high as a War between *Shaddai* and their king.

*Shaddai pre-  
pareth an  
army for  
the recovery  
of Mansoul.*

Now all this time the good King, the King *Shaddai*, was <sup>20</sup> preparing to send an Army to recover the Town of *Mansoul* again from under the Tyranny of their pretended King *Diabolus*; but he thought good, at first, not to send them by the hand and conduct of brave Emmanuel his Son, but under the hand of some of his Servants, to see first by them the temper of *Mansoul*, and whether by them they would be won to the Obedience of their King. The Army consisted of above forty thousand, all true men, for they came from the King's own Court, and were those of his own choosing.

*The words  
of God*

*The Cap-  
tains  
names.*

They came up to *Mansoul* under the conduct of four stout <sup>30</sup> Generals, each man being a Captain of ten thousand men, and these are their names and their signs. The name of the first was *Boanerges*. The name of the second was Captain *Conviction*. The name of the third was Captain *Judgment*; and the name of the fourth was Captain *Execution*. These were the Captains that *Shaddai* sent to regain *Mansoul*.

These four Captains (as was said), the King thought fit, in the first place, to send to *Mansoul*, to make an attempt upon it; for indeed generally in all his Wars he did use to send these four Captains in the Van, for they were very stout and rough-hewn men, men that were fit to break the ice, and to make their way by dint of Sword, and their men were like themselves.

To each of these Captains the King gave a Banner, that it <sup>Ps. 61. 4</sup> might be displayed, because of the goodness of his cause, and <sup>10</sup> because of the right that he had to *Mansoul*.

(1) First, to Captain *Boanerges*, for he was the chief, to him, I say, was given ten thousand men. His Ensign was <sup>Mark 3. 17.</sup> Mr. *Thunder*; he bare the black Colours, and his Scutcheon was the three burning Thunder Bolts.

(2) The second captain was Captain *Conviction*; to him also was given ten thousand men. His Ensign's name was Mr. *Sorrow*; he did bear the pale Colours, and his Scutcheon was the Book of the Law wide open, from whence issued <sup>Deut. 33. 22.</sup> a flame of fire.

<sup>20</sup> (3) The third Captain was Captain *Judgment*; to him was given ten thousand men. His Ensign's name was Mr. *Terror*; he bare the red Colours, and his Scutcheon was a burning <sup>Matt. 13. 41.</sup> fiery furnace.

(4) The fourth Captain was Captain *Execution*; to him was given ten thousand men. His Ensign was one Mr. *Justice*; he also bare the red Colours, and his Scutcheon was a Fruit-<sup>Matt. 3. 10.</sup> less Tree, with an Axe laying at the root thereof.

These four Captains, as I said, had every one of them under his command ten thousand men, all of good fidelity to <sup>30</sup> the King, and stout at their military actions.

Well, the Captains and their forces, their men and under officers, being had upon a day by *Shaddai* into the field, and there called all over by their names, were then and there put into such harness as became their degree and that service which now they were going about for their King.

Now, when the King had mustered his Forces (*for it is he that mustereth the host to the battle*), he gave unto the Captains their several Commissions, with charge and commandment in

the audience of all the Soldiers, that they should take heed faithfully and courageously to do and execute the same. Their Commissions were, for the substance of them, the same in form, though, as to name, title, place, and degree of the Captains, there might be some, but very small variation. And here let me give you an account of the matter and sum contained in their Commission.

*A Commission from the great Shaddai, King of Mansoul, to his trusty and noble Captain Boanerges, for his making War upon the Town of Mansoul.*

10

*Their Com-  
missions.*

Matt. 10.  
11—13.  
Luke 10. 5.

Oh, thou *Boanerges*, one of my stout and thundering Captains over one ten thousand of my valiant and faithful Servants, go thou in my name, with this thy force, to the miserable Town of *Mansoul*; and when thou comest thither, offer them first conditions of peace; and command them that, casting off the yoke and tyranny of the wicked *Diabolus*, they return to me, their rightful Prince and Lord. Command them also that they cleanse themselves from all that is his in the Town of *Mansoul*; and look to thyself, that thou hast good satisfaction touching the truth of their obedience. 20 Thus when thou hast commanded them (if they in truth submit thereto), then do thou, to the uttermost of thy power, what in thee lies to set up for me a Garrison in the famous Town of *Mansoul*; nor do thou hurt the least Native that moveth or breatheth therein, if they will submit themselves to me, but treat thou such as if they were thy Friend or Brother; for all such I love, and they shall be dear unto me; and tell them that I will take a time to come unto them, and to let them know that I am merciful.

But if they shall, notwithstanding thy summons and the 30 producing of thy authority, resist, stand out against thee, and rebel, then do I command thee to make use of all thy cunning, power, might, and force, to bring them under by strength of hand. Farewell.

Thus you see the sum of their Commissions; for, as I said before, for the substance of them, they were the same that the rest of the noble Captains had.

1 Thess. 2.  
7—11.

Wherefore they, having received each Commander his authority at the hand of their King, the day being appointed, and the place of their Rendezvous prefixed, each Commander appeared in such gallantry as became his cause and calling. So, after a new entertainment from *Shaddai*, with flying Colours they set forward to march towards the famous Town of *Mansoul*. Captain *Boanerges* led the Van; Captain *Conviction* and Captain *Judgment* made up the main body; and Captain *Execution* brought up the rear. They then, having a great way to go (for the Town of *Mansoul* was far off from the Court of *Shaddai*), marched through the Regions and Countries of many people, not hurting or abusing any, but blessing wherever they came. They also lived upon the King's cost in all the way they went.

Having travelled thus for many days, at last they came within sight of *Mansoul*; the which when they saw, the Captains could for their hearts do no less than for a while bewail the condition of the Town; for they quickly saw how that it was prostrate to the will of *Diabolus*, and to his ways and designs.

Well, to be short, the Captains came up before the Town, march up to *Ear-gate*, sit down there (for that was the place of hearing). So, when they had pitched their Tents and intrenched themselves, they addressed themselves to make their assault.

Now the Townsfolk at first, beholding so gallant a company, so bravely accoutréed, and so excellently disciplined, having on their glittering Armour, and displaying of their flying Colours, could not but come out of their Houses and gaze. But the cunning fox *Diabolus*, fearing that the people, after this sight, should, on a sudden summons, open the Gates to the Captains, came down with all haste from the Castle, and made them retire into the body of the Town, who, when he had them there, made this lying and deceivable speech unto them:—

Gentlemen, *quoth he*, although you are my trusty and well-beloved Friends, yet I cannot but a little chide you for your late uncircumspect action, in going out to gaze on that

*They from  
are ready  
with*

*Eph. 2. 13.  
17.*

*The world  
are con-  
vinced by  
the will  
ordered i. f.  
of the Godly.*

*Diabolus  
alienses  
their mind is  
from them.*

great and mighty force that but yesterday sat down before, and have now entrenched themselves in order to the maintaining of a Siege against the famous Town of *Mansoul*. Do you know who they are, whence they come, and what is their purpose in sitting down before the Town of *Mansoul*? They are they of whom I have told you long ago, that they would come to destroy this Town, and against whom I have been at the cost to arm you with *Cap-a-pie* for your body, besides great fortifications for your mind. Wherefore, then, did you not rather, even at the first appearance of them, cry out, *Fire to the Beacons*, and give the whole Town an alarm concerning them, that we might all have been in a posture of defence, and a been ready to have received them with the highest acts of defiance? Then had you showed yourselves men to my liking; whereas, by what you have done, you have made me half afraid—I say, half afraid—that when they and we shall come to push a Pike, I shall find you want courage to stand it out any longer. Wherefore have I commanded a Watch, and that you should double your guards at the Gates? Wherefore have I endeavoured to make you as hard as iron, and your hearts as a piece of the nether Millstone? Was it, think you, that you might show yourselves Women, and that you might go out like a company of Innocents to gaze on your mortal foes? Fie, fie! put yourselves into a posture of defence, beat up the Drum, gather together in warlike manner, that our foes may know that, before they shall conquer this Corporation, there are valiant men in the Town of *Mansoul*.

I will leave off now to chide, and will not further rebuke you; but I charge you, that henceforwards you let me see no more such actions. Let not henceforward a man of you, without order first obtained from me, so much as show his head over the Wall of the Town of *Mansoul*. You have now heard me. Do as I have commanded, and you shall cause me that I dwell securely with you, and that I take care, as for myself, so for your safety and honour also. Farewell.

Now were the Townsmen strangely altered; they were as men stricken with a panic fear; they ran to and fro through

*That's false  
Satan.*

*Satan  
greatly  
afraid of  
God's Minis-  
ters that  
they will set  
Mansoul  
against  
him.*

*He stirs  
them up to  
bid defiance  
to the  
Ministers of  
the Word.*

*When Sin-  
ners  
hearken to*

the Streets of the Town of *Mansoul*, crying out, *Help, help! the men that turn the World upside down are come hither also.* Nor could any of them be quiet after; but still, as men bereft of wit, they cried out, *The destroyers of our peace and people are come.* This went down with *Diabolus*. *Ay, quoth he to himself, this I like well: now it is as I would have it: now you show your obedience to your Prince. Hold you but here, and then let them take the Town if they can.*

Well, before the King's forces had sat before *Mansoul* The King's Trumpet sounded in Ear-gate. <sup>Ear-gate,</sup> three days, Captain *Boanerges* commanded his Trumpeter to go down to *Ear-gate*, and there, in the name of the great *Shaddai*, to summon *Mansoul* to give audience to the message that he, in his Master's name, was to them commanded to deliver. So the Trumpeter, whose name was *Take-heed-what-you-hear*, went up, as he was commanded, to *Ear-gate*, and there sounded his Trumpet for a hearing; but there was none that appeared that gave answer or regard, for so had *Diabolus* commanded. So the Trumpeter returned to his Captain, and told him what he had done, and also how he had sped; whereat the Captain was grieved, but bid the Trumpeter go to his Tent.

Again Captain *Boanerges* sendeth his Trumpeter to *Ear-gate*, to sound as before for a hearing; but they again kept close, came not out, nor would they give him an answer, so observant were they of the command of *Diabolus* their King.

Then the Captains and other Field Officers called a Council A second Council full. of War, to consider what further was to be done for the gaining of the Town of *Mansoul*; and, after some close and thorough debate upon the contents of their Commissions, they concluded yet to give to the Town, by the hand of the fore-named Trumpeter, another Summons to hear; but if that shall be refused, said they, and that the Town shall stand it out still, then they determined, and bid the Trumpeter tell them so, that they would endeavour, by what means they could, to compel them by force to the obedience of their King.

So Captain *Boanerges* commanded his Trumpeter to go up A third Summons. to *Ear-gate* again, and, in the name of the great King

152. 1.

*Shaddai*, to give it a very loud Summons to come down without delay to *Ear-gate*, there to give audience to the King's most noble Captains. So the Trumpeter went, and did as he was commanded: he went up to *Ear-gate*, and sounded his Trumpet, and gave a third Summons to *Mansoul*. He said, moreover, that *if this they should still refuse to do, the captains of his Prince would with might come down upon them, and indeavour to reduce them to their obedience by force.*

*The Lord Willbewill his speech to the Trumpeter.*

Then stood up my Lord *Willbewill*, who was the Governor of the Town (this *Willbewill* was that Apostate of whom mention was made before), and the Keeper of the Gates of *Mansoul*. He therefore, with big and ruffling words, demanded of the Trumpeter who he was, whence he came, and what was the cause of his making so hideous a noise at the Gate, and speaking such insufferable words against the Town of *Mansoul*.

TRUMP. The Trumpeter answered, *I am servant to the most noble captain, Captain Boanerges, General of the Forces of the great King Shaddai, against whom both thyself, with the whole Town of Mansoul, have rebelled, and lift up the heel; and my Master, the Captain, hath a special message to this Town, and to thee as a member thereof; the which if you of Mansoul shall peaceably bear, so: and if not, you must take what follows.*

WILLB. Then said the Lord *Willbewill*, I will carry thy words to my Lord, and will know what he will say.

TRUMP. But the Trumpeter soon replied, *Our message is not to the Giant Diabolus, but to the miserable Town of Mansoul; nor shall we at all regard what answer by him is made, nor yet by any for him. We are sent to this Town to recover it from under his cruel Tyranny, and to persuade it to submit, as in former times it did, to the most excellent King Shaddai.*

WILLB. Then said the Lord *Willbewill*, I will do your errand to the Town.

TRUMP. The Trumpeter then replied, *Sir, do not deceive us, lest, in so doing, you deceive yourselves much more.* He added, moreover, *For we are resolved, if in peaceable manner you do not submit yourselves, then to make a War upon you, and to bring you under by force. And of the truth of what I now say, this shall*

be a sign unto you: you shall see the black Flag, with its hot, burning Thunderbolts, set upon the Mount to-morrow, as a token of defiance against your Prince, and of our resolutions to reduce you to your Lord and rightful King.

So the said Lord Willbewill returned from off the Wall, <sup>The Trumpeter</sup> and the Trumpeter came into the Camp. When the <sup>peter re-</sup>  
<sup>turns to the</sup>  
<sup>Camp.</sup> Trumpeter was come into the Camp, the Captains and Officers of the mighty King Shaddai came together to know if he had obtained a hearing, and what was the effect of his 10 errand. So the Trumpeter told, saying, *When I had sounded my Trumpet, and had called aloud to the Town for an hearing, my Lord Willbewill, the Governour of the Town, and he that bath charge of the Gates, came up when he heard me sound, and, looking over the Wall, he asked me what I was, whence I came, and what was the cause of my making this noise? So I told him my errand, and by whose Authority I brought it. Then, said he, I will tell it to the Governour and to Mansoul; and then I returned to my Lords.*

Then said the brave Boanerges, *Let us yet for a while lie 20 still in our Trenches, and see what these Rebels will do.*

Now when the time drew nigh that audience by Mansoul <sup>formal</sup> must be given to the brave Boanerges and his Companions, <sup>Souls in the</sup> a wrong interpretation of the <sup>interpret-</sup> destiny of the <sup>destin</sup> Gospel <sup>Ministry,</sup> it was commanded that all the Men of war throughout the whole Camp of Shaddai should as one man stand to their Arms, and make themselves ready, if the Town of Mansoul shall hear, to receive it forthwith to mercy; but if not, to force a subjection. So the day being come, the Trumpeters sounded, and that throughout the whole Camp, that the Men of War might be in a readiness for that which then should be 30 the work of the day. But when they that were in the Town of Mansoul heard the sound of the Trumpets throughout the Camp of Shaddai, and thinking no other but that it must be in order to storm the Corporation, they at first were put to great consternation of spirit; but after they a little were settled again, they also made what preparation they could for a War, if they did storm; else, to secure themselves.

Well, when the utmost time was come, Boanerges was

resolved to hear their answer; wherefore he sent out his Trumpeter again to summons *Mansoul* to a hearing of the message that they had brought from *Shaddai*. So he went and sounded, and the Townsmen came up, but made *Ear-*  
Tech. 7. 11. *gate* as sure as they could. Now when they were come up to the top of the Wall, Captain *Boanerges* desired to see the Lord *Mayor*; but my Lord *Incredulity* was then Lord *Mayor*, for he came in the room of my Lord *Lustings*. So *Incredulity* he came up and shewed himself over the Wall; but when the Captain *Boanerges* had set his eyes upon him, <sup>10</sup> he cryed out aloud, *This is not he: where is my Lord Understanding, the ancient Lord Mayor of the Town of Mansoul? for to him I would deliver my message.*

*Boanerges refuses to make Incredulity a Judge of what he had to deliver to the famous Town of Mansoul.*

Then said the Giant (for *Diabolus* was also come down) to the Captain, Mr. Captain, *you have by your boldness given to Mansoul at least four Summons to subject herself to your King, by whose authority I know not, nor will I dispute that now. I ask, therefore, What is the reason of all this ado, or what would you be at, if you knew yourselves?*

Then Captain *Boanerges* (whose was the black Colours, <sup>20</sup> and whose Scutcheon was the three burning Thunderbolts), taking no notice of the Giant or of his speech, thus addressed himself to the Town of *Mansoul*: Be it known unto you, oh, unhappy and rebellious *Mansoul*, that the most gracious King, the great King *Shaddai*, my Master, hath sent me unto you with commission (and so he showed to the Town his broad Seal) to reduce you to his obedience. And he hath commanded me, in case you yield upon my Summons, to carry it to you as if you were my Friends or Brethren; but he also hath bid, that if, after Summons to submit, you <sup>30</sup> still stand out and rebel, we should endeavour to take you by force.

Then stood forth Captain *Conviction*, and said (his was the pale Colours, and for a Scutcheon he had the Book of the Law wide open, &c.), Hear, O *Mansoul!* Thou, O *Mansoul*, wast once famous for innocence, but now thou art degenerated into lies and deceit. Thou hast heard what my brother, the Captain *Boanerges*, hath said; and it is your

wisdom, and will be your happiness, to stoop to and accept of conditions of Peace and Mercy when offered, specially when offered by one against whom thou hast rebelled, and <sup>Ps. 50. 21,</sup> one who is of Power to tear thee in pieces, for so is *Shaddai*,<sup>22</sup> our King; nor, when he is angry, can anything stand before him. If you say you have not sinned, or acted rebellion against our King, the whole of your doings since the day that you cast off his service (and there was the beginning of your sin) will sufficiently testify against you. What else means your hearkening to the Tyrant, and your receiving him for your King? What means else your rejecting of the Laws of *Shaddai*, and your obeying of *Diabolus*? Yea, what means this your taking up of Arms against, and the shutting of your Gates upon us, the faithful servants of your King? Be ruled then, and accept of my Brother's invitation, and overstand not the time of Mercy, but agree with thine <sup>Luke 12. 38.</sup> adversary quickly. Ah! *Mansoul*, suffer not thyself to be <sup>59.</sup> kept from Mercy, and to be run into a thousand miseries, by the flattering wiles of *Diabolus*. Perhaps that Piece of deceit may attempt to make you believe that we seek our own profit in this our service; but know it is obedience to our King, and Love to your happiness, that is the cause of this undertaking of ours.

Again I say to thee, O *Mansoul*, consider if it be not amazing Grace that *Shaddai* should so humble himself as he doth: now he, by us, reasons with you, in a way of entreaty <sup>2 Cor. 5. 18-21.</sup> and sweet persuasions, that you would subject yourselves to him. Has he that need of you that we are sure you have of him? No, no; but he is merciful, and will not that *Mansoul* should die, but turn to him and live.

Then stood forth Captain *Judgment* (whose was the red <sup>Captain Judgment</sup> Colours, and for a Scutcheon he had the burning fiery Fur-<sup>his speech to</sup> nace), and he said, Oh, ye, the inhabitants of the Town of <sup>Mansoul.</sup> *Mansoul*, that have lived so long in Rebellion and acts of Treason against the King *Shaddai*, know that we come not to-day to this place, in this manner, with our Message of our own minds, or to revenge our own Quarrel; it is the King, my Master, that hath sent us to reduce you to your obedience

to him; the which if you refuse in a peaceable way to yield, we have Commission to compel you thereto. And never think of yourselves, nor yet suffer the Tyrant *Diabolus* to perswade you to think, that our King, by his power, is not able to bring you down, and to lay you under his feet; for he is the Former of all things, and if he touches the Mountains, they smoke. Nor will the Gate of the King's clemency stand always open; for the day that shall burn like an Oven is before him; yea, it hasteth greatly, it slumbreth not.

Mal. 4. 1.

Pet. 2. 3.

[Esther 5. 2.]

Job 35. 14;

ch. 36. 18.

Is. 9. 7.

66. 15.

O *Mansoul*, is it little in thine eyes that our King doth offer thee mercy, and that after so many provocations? Yea, he still holdeth out his golden Scepter to thee, and will not yet suffer his Gate to be shut against thee: wilt thou provoke him to do it? If so, consider of what I say: To thee it is opened no more for ever. If thou sayest thou shalt not see him, yet judgment is before him; therefore trust thou in him. Yea, because there is wrath, beware lest he take thee away with his stroke; then a great ransom cannot deliver thee. Will he esteem thy riches? No, not gold, nor all the forces of strength. He hath prepared his Throne for Judgment, for he will come with fire, and with his Chariots like a whirlwind, to render his Anger with fury, and his Rebukes with Flames of fire. Therefore, O *Mansoul*, take heed lest, after thou hast fulfilled the judgment of the wicked, Justice and Judgment should take hold of thee.

Now while the Captain *Judgment* was making of this Oration to the Town of *Mansoul*, it was observed by some that *Diabolus* trembled; but he proceeded in his parable and said, Oh, thou woful Town of *Mansoul*, wilt thou not yet set open thy Gate to receive us, the Deputies of thy King, and those that would rejoice to see thee live? Can thine heart endure, or can thy hands be strong in the day that he shall deal in judgment with thee? I say, canst thou endure to be forced to drink, as one would drink sweet Wine, the Sea of wrath that our King has prepared for *Diabolus* and his angels? Consider betimes, consider.

Ezek. 20. 14.

*The Speech  
of Captain  
Execution.*

Then stood forth the fourth Captain, the noble Captain *Execution*, and said, Oh, Town of *Mansoul*, once famous, but

now like the fruitless Bough ; once the delight of the high ones, but now a den for *Diabolus*, hearken also to me, and to the words that I shall speak to thee in the Name of the great *Shaddai*. Behold, the Ax is laid to the root of the <sup>the man</sup> Trees ; every Tree, therefore, that bringeth not forth good <sup>fruit</sup><sup>771</sup> fruit, is hewen down and cast into the fire.

Thou, O Town of *Mansoul*, hast hitherto been this fruitless Tree ; thou barest nought but Thorns and Briers. Thy evil fruit fore-bespeaks thee not to be a good Tree ; thy Grapes <sup>Deut 32:32</sup> 10 are Grapes of Gall, thy clusters are bitter. Thou hast rebelled against thy King ; and, lo ! we, the power and force of *Shaddai*, are the Ax that is laid to thy roots. What sayest thou ? Wilt thou turn ? I say again, Tell me, before the first blow is given, wilt thou turn ? Our Ax must first be laid *to* thy root before it be laid *at* thy root : it must first be laid *to* thy root in a way of Threatening, before it is laid *at* thy root by way of Execution ; and between these two is required thy Repentance, and this is all the time that thou hast. What wilt thou do ? Wilt thou turn, or shall I smite ? 20 If I fetch my blow, *Mansoul*, down you go. For I have Commission to lay my Ax *at* as well as *to* thy roots, nor will anything but yielding to our King prevent doing of Execution. What art thou fit for, O *Mansoul*, if Mercy preventeth not, but to be hewen down, and cast into the fire and burned ?

O *Mansoul*, patience and forbearance do not act for ever : a year, or two, or three, they may ; but if thou provoke by a three years' Rebellion (and thou hast already done more than this), then what follows but, *Cut it down*? nay, *After that thou like 13:8* 30 *shalt cut it down*. And dost thou think that these are but threatenings, or that our King has not power to execute his words ? O *Mansoul*, thou wilt find that in the words of our King, when they are by sinners made little or light of, there is not only threatening, but burning Coals of fire. Thou hast been a Cumber-ground long already, and wilt thou continue so still ? Thy sin has brought this Army to thy Walls, and shall it bring it in judgment to do execution into thy Town ? Thou hast heard what the Captains have said, but as yet thou

shuttest thy Gates. Speak out, *Mansoul*; wilt thou do so still, or wilt thou accept of conditions of peace?

These brave speeches of these four noble Captains the Town of *Mansoul* refused to hear; yet a sound thereof did beat against *Ear-gate*, though the force thereof could not break it open. In fine, the Town desired a time to prepare their answer to these demands. The Captains then told them, that if they would throw out to them one *Ill-Pause* that was in the Town, that they might reward him according to his works, then they would give them time to consider; <sup>10</sup> but, if they would not cast him to them over the Wall of *Mansoul*, then they would give them none; *for*, said they, *we know that, so long as Ill-Pause draws breath in Mansoul, all good consideration will be confounded, and nothing but mischief will come thereon.*

*Diabolus*  
interrupts  
them and  
sets Incre-  
dulity to  
answer  
them.

Then *Diabolus*, who was there present, being loth to lose his *Ill-Pause*, because he was his Orator (and yet be sure he had, could the Captains have laid their fingers on him), was resolved at this instant to give them answer by himself; but then changing his mind, he commanded the then Lord *Mayor*, <sup>20</sup> the Lord *Incredulity*, to do it, saying, *My Lord, do you give these Runagates an answer, and speak out, that Mansoul may hear and understand you.*

*His speech.*  
*Diabolus's*  
command.

So *Incredulity*, at *Diabolus's* command, began and said, Gentlemen, you have here, as we do behold, to the disturbance of our Prince and the molestation of the Town of *Mansoul*, camped against it: but from whence you come, we will not know; and what you are we will not believe. Indeed, you tell us in your terrible speech that you have this authority from *Shaddai*: but by what right he commands <sup>30</sup> you to do it, of that we shall yet be ignorant. You have also, by the authority aforesaid, summoned this Town to desert her Lord, and, for protection, to yield up herself to the great *Shaddai*, your King; flatteringly telling her, that if she will do it, he will pass by and not charge her with her past offences.

Further, you have also, to the terror of the Town of *Mansoul*, threatened with great and sore destructions to

*Mansoul!*  
desires time  
to make  
answer.  
Upon what  
conditions  
the Captains  
would give  
them time.

punish this Corporation, if she consents not to do as your wills would have her.

Now, Captains, from whence soever you come, and though your designs be ever so right, yet know ye that neither my <sup>The true Picture of</sup> Lord *Diabolus*, nor I, his servant, *Incredulity*, nor yet our brave *Mansoul*, doth regard either your persons, message, or the King that you say hath sent you. His power, his greatness, his vengeance we fear not; nor will we yield at all to your Summons.

10 As for the War that you threaten to make upon us, we must therein defend ourselves as well as we can; and know ye, that we are not without wherewithal to bid defiance to you; and, in short (for I will not be tedious), I tell you, that we take you to be some Vagabond Runagate Crew, that, having shaken off all obedience to your King, have gotten together in tumultuous manner, and are ranging from place to place to see if, through the flatteries you are skilled to make on the one side, and threats wherewith you think to fright on the other, to make some silly Town, City, or  
20 Country, to desert their place, and leave it to you; but *Mansoul* is none of them.

To conclude: we dread you not, we fear you not, nor will we obey your summons. Our Gates we keep shut upon you, our Place we will keep you out of. Nor will we long thus suffer you to sit down before us: our people must live in <sup>Luke ii. 12.</sup> quiet: your appearance doth disturb them. Wherefore arise with Bag and Baggage, and be gone, or we will let fly from <sup>Flesh.</sup> the Walls against you.

This Oration, made by old *Incredulity*, was seconded by <sup>The speech</sup> *Willbewill*, in words to this effect:—*Gentlemen, we* <sup>of Lord</sup> *willbewill.* *have heard your demands, and the noise of your threats, and have*  
30 *heard the sound of your summons; but we fear not your force, we*  
*regard not your threats, but will still abide as you found us.*  
*And we command you, that in three day's time you cease to appear*  
*in those parts, or you shall know what it is once to dare offer*  
*to rouse the Lion Diabolus when asleep in his Town of Mansoul.*

The Recorder, whose name was *Forget-Good*, he also added <sup>The Speech</sup> *of Forget-*  
as followeth:—*Gentlemen, my Lords, as you see, have with* <sup>Good, the</sup> *Recorder.*

mild and gentle words answered your rough and angry speeches : they have moreover, in my hearing, given you leave quietly to depart as you came : wherefore, take their kindness and be gone. We might have come out with force upon you, and have caused you to feel the dint of our Swords ; but as we love ease and quiet ourselves, so we love not to hurt or molest others.

*The Town resolved to withstand the Captains.*

Then did the town of *Mansoul* shout for joy, as if by *Diabolus* and his Crew some great advantage had been gotten of the Captains. They also rang the Bells, and made merry, and danced upon the Walls. 10

*Diabolus* also returned to the Castle, and the Lord *Mayor* and *Recorder* to their places. But the Lord *Willbewill* took special care that the Gates should be secured with double guards, double bolts, and double locks and bars ; and that *Ear-gate* especially might the better be looked to, for that was the gate in at which the King's forces sought most to enter. The Lord *Willbewill* made one old Mr. *Prejudice*, an angry and ill-conditioned fellow, captain of the ward at that gate, and put under his power sixty men, called *Deaf men* ; men advantageous for that service, forasmuch as they mat- 20 tered no words of the Captains, nor of the Soldiers.

*The band of Deaf-men set to keep Ear-gate.*

*The Captains re-solved to give them Battel.*

Now when the Captains saw the answer of the great ones, and that they could not get a hearing from the old Natives of the Town, and that *Mansoul* was resolved to give the King's Army battel, they prepared themselves to receive them, and to try it out by the power of the arm. And, first, they made their force more formidable against *Ear-gate* ; for they knew that, unless they could penetrate that, no good could be done upon the Town. This done, they put the rest of their men in their places ; after which, they gave out the word, which was, 30

[John 3. 7.] *Ye must be born again.* Then they sounded the Trumpet ; then they in the Town made them answer, with shout against shout, charge against charge, and so the Battel began. Now they in the Town had planted upon the Tower over *Ear-gate* two great *Guns*, the one called *Highb-mind*, and the other *Heady*. Unto these two *Guns* they trusted much : they were cast in the castle by *Diabolus*'s founder, whose name was *Mr. Puff-up*, and mischievous pieces they were. But so vigi-

*Two guns planted up on Ear-gate.*

lant and watchful, when the Captains saw them, were they, that though sometimes their shot would go by their ears with a *Whiz*, yet they did them no harm. By these two Guns the Townsfolk made no question but greatly to annoy the Camp of *Shaddai*, and well enough to secure the Gate; but they had not much cause to boast of what execution they did, as by what follows will be gathered.

The famous *Mansoul* had also some other small pieces in it, of which they made use against the Camp of *Shaddai*.

- 10 They from the Camp also did as stoutly, and with as much <sup>The sent out  
a power of  
the War.</sup> of that as may in truth be called Valour, let fly as fast at the Town and at *Ear-gate*; for they saw that, unless they could break open *Ear-gate*, it would be but in vain to batter the Wall. Now the King's Captains had brought with them several slings, and two or three *Battering-Rams*; with their slings, therefore, they battered the houses and people of the Town, and with their Rams they sought to break *Ear-gate* open.

- 20 The Camp and the Town had several skirmishes and brisk encounters, while the Captains with their Engines made many brave attempts to break open or beat down the Tower that was over *Ear-gate*, and at the said gate to make their entrance; but *Mansoul* stood it out so lustily, through the rage <sup>The Town  
stands out:  
and the Cap-  
tains return  
to their  
Winter  
Quarters.</sup> of *Diabolus*, the valour of the Lord *Willbewill*, and the conduct of old *Incredulity*, the Mayor, and Mr. *Forget-Good*, the Recorder, that the charge and expense of that Summer's Wars, (on the King's side,) seemed to be almost quite lost, and the advantage to return to *Mansoul*. But when the Captains saw how it was, they made a fair retreat, and entrenched <sup>An account  
of the War,  
with refer-  
ence to the  
loss on both  
sides.</sup> themselves in their Winter Quarters. Now in this War, you must needs think, there was much loss on both sides, of which be pleased to accept of this brief account following.

- The King's Captains, when they marched from the Court to come up against *Mansoul* to War; as they came crossing over the country, they happened to light upon three young fellows that had a mind to go for soldiers: proper men they were, and men of courage and skill, to appearance. Their names were Mr. *Tradition*, Mr. *Human-Wisdom*, and Mr. <sup>Three new  
soldiers.</sup>

*Man's-Invention.* So they came up to the Captains, and proffered their service to *Shaddai*. The Captains then told them of their design, and bid them not to be rash in their offers; but the young men told them they had considered the thing before, and that, hearing they were upon their march for such a design, came hither on purpose to meet them, that they might be listed under their Excellencies. Then Captain *Boanerges*, for that they were men of courage, listed them into his company, and so away they went to the War.

Now, when the War was begun, in one of the briskest skirmishes, so it was, that a Company of the Lord *Willbewill's* men sallied out at the Sally-port or Postern of the Town, and fell in upon the rear of Captain *Boanerges'* men, where those three fellows happened to be; so they took them Prisoners, and away they carried them into the Town, where they had not lain long in durance, but it began to be noised about the Streets of the Town what three notable Prisoners the Lord *Willbewill's* men had taken, and brought in Prisoners out of the Camp of *Shaddai*. At length tidings thereof were carried to *Diabolus* to the Castle, to wit, what my Lord *Willbewill's* men had done, and whom they had taken Prisoners.

Then *Diabolus* called for *Willbewill*, to know the certainty of this matter. So he asked him, and he told him. Then did the *Giant* send for the Prisoners, who, when they were come, demanded of them who they were, whence they came, and what they did in the Camp of *Shaddai*; and they told him. Then he sent them to ward again. Not many days after, he sent for them to him again, and then asked them if they would be willing to serve him against their former Captains. They then told him that they did not so much live by *Religion* as by the fates of *Fortune*; and that since his Lordship was willing to entertain them, they should be willing to serve him. Now while things were thus in hand, there was

*They are taken prisoners.*

Anything, my Darling,—The three men that are the bearers of this Letter have a desire to serve me in the War; nor know I better to whose conduct to commit them than to thine. Receive them, therefore, in my name, and, as need shall require, make use of them against Shaddai and his men. Farewell.

So they came, and he received them; and he made of two of them Serjeants; but he made Mr. *Man's-Invention* his Ancient-bearer. But thus much for this, and now to return to the Camp.

10 They of the Camp did also some execution upon the Town; for they did beat down the roof of the old Lord *Mayor's* house, and so laid him more open than he was before. They had almost, (with a sling,) slain My Lord *Willbewill* outright; but he made a shift to recover again. But they made a notable slaughter among the *Aldermen*, for with one only shot they cut off six of them; to wit, Mr. *Swearing*, Mr. *Whoring*, Mr. *Fury*, Mr. *Stand-to-Lies*, Mr. *Drunkenness*, and Mr. *Cheating*.

They also dismounted the two Guns that stood upon the Tower over *Ear-gate*, and laid them flat in the dirt. I told you before that the King's noble Captains had drawn off to their Winter Quarters, and had there entrenched themselves and their carriages, so as with the best advantage to their King, and the greatest annoyance to the enemy, they might give seasonable and warm alarms to the Town of *Mansoul*. And this design of them did so hit, that I may say they did almost what they would to the molestation of the Corporation. For now could not *Mansoul* sleep securely as before, nor could they now go to their debaucheries with that quietness as in times past; for they had from the camp of *Shaddai* such frequent, warm, and terrifying alarms, yea, alarms upon alarms, first at one Gate and then at another, and again at all the Gates at once, that they were broken as to former peace. Yea, they had their alarms so frequently, and that when the nights were at longest, the weather coldest, and so consequently the season most unseasonable, that that Winter was to the Town of *Mansoul* a Winter by itself. Sometimes the Trumpets would sound, and sometimes the slings would whirl

Anything receives  
them into his  
service.

The ro. for  
old Incredi-  
bility's in use  
beat down.

Six Alder-  
men slain.

The two  
great guns  
dismounted.

Continual  
alarms  
given to  
*Mansoul*.

The effect of  
convictions.  
though con-  
mon, if  
abiding.

the stones into the Town. Sometimes ten thousand of the King's Soldiers would be running round the walls of *Mansoul* at midnight, shouting and lifting up the voice for the battel. Sometimes, again, some of them in the Town would be wounded, and their cry and lamentable voice would be heard, to the great molestation of the now languishing Town of *Mansoul*. Yea, so distressed with those that laid siege against them were they, that, I dare say, *Diabolus*, their King, had in these days his rest much broken.

*The Town  
much mo-  
lested.*

*Change of  
thoughts in  
*Mansoul*.*

*Conscience  
speaks.*

In these days, as I was informed, new thoughts, and thoughts 10 that began to run counter one to another, began to possess the minds of the men of the Town of *Mansoul*. Some would say, *There is no living thus.* Others would then reply, *This will be over shortly.* Then would a third stand up and answer, *Let us turn to the King Shaddai, and so put an end to these troubles.* And a fourth would come in with a fear, saying, *I doubt he will not receive us.* The old Gentleman, too, the *Recorder*, that was so before *Diabolus* took *Mansoul*, he also began to talk aloud, and his words were now to the Town of *Mansoul* as if they were *great claps of thunder*. No noise now 20 so terrible to *Mansoul* as was his, with the noise of the Soldiers and the shoutings of the Captains.

*A famine  
in Man-  
soul.*

Luke 15. 14.  
15.  
16. 3. 24.

Also things began to grow scarce in *Mansoul*; now the things that her soul lusted after were departing from her. Upon all her pleasant things there was a blast, and burning instead of beauty. Wrinkles now, and some shews of the shadow of death, were upon the inhabitants of *Mansoul*. And now, oh, how glad would *Mansoul* have been to have enjoyed quietness and satisfaction of mind, though joined with the meanest condition in the world! 30

*They are  
summoned  
again to  
yield.*

The Captains, also, in the deep of this Winter, did send by the mouth of *Boanerges'* Trumpeter a summons to *Mansoul* to yield up herself to the King, the great King *Shaddai*. They sent it once, and twice, and thrice; not knowing but that at some times there might be in *Mansoul* some willingness to surrender up themselves unto them, might they but have the colour of an invitation to do it under. Yea, so far as I could gather, the Town had been surrendered up to them before

now, had it not been for the opposition of old *Incredulity*, and the fickleness of the thoughts of my Lord *Willbewill*. *Diabolus* also began to rave; wherefore *Mansoul*, as to yielding, was not yet all of one mind; therefore they still lay distressed *Mansoul in distress.*

I told you but now that they of the King's Army had this winter sent three times to *Mansoul* to submit herself.

(1) The first time the Trumpeter went, he went with *The contents of the first summons.* words of peace, telling them that the *Captains, the noble Captains of Shaddai, did pity and bewail the misery of the now perishing Town of Mansoul, and were troubled to see them so much to stand in the way of their own deliverance.* He said, moreover, that the *Captains bid him tell them, that if now poor Mansoul would humble herself and turn, her former rebellions and most notorious treasons should, by their merciful King, be forgiven them, yea, and forgotten too.* And having bid them beware that they stood not in their own way, that they opposed not themselves, nor made themselves their own losers, he returned again into the Camp.

(2) The second time the Trumpeter went, he did treat *The contents of the second summons.* them a little more roughly. For, after sound of Trumpet, he told them, that *their continuing in their rebellion did but chafe and heat the spirit of the Captains, and that they were resolved to make a Conquest of Mansoul, or to lay their bones before the Town Walls.*

(3) He went again the third time, and dealt with them yet *The contents of the third summons.* more roughly; telling them, that now, since they had been so horribly profane, he did not know, not certainly know, whether the *Captains were inclined to mercy or judgment.* Only, said he, *they commanded me to give you a summons to open the Gates unto them.* So he returned, and went into the Camp.

These three summons, and especially the last two, did so distress the Town that they presently call a consultation, the result of which was this—*That my Lord Willbewill should go up to Ear-gate, and there, with sound of Trumpet, call to the Captains of the Camp for a parley.* Well, the Lord *Willbewill* sounded upon the Wall; so the Captains came up in their Harness, with their ten thousands at their feet. The Towns-

*They pro-  
found con-  
ditions of  
agreement.*

men then told the Captains that they had heard and considered their summons, and would come to an agreement with them, and with their King Shaddai, upon such certain terms, articles, and propositions as, with and by the order of their prince, they to them were appointed to propound; to wit, they would agree upon these grounds to be one people with them.

*Proposition  
the first.* (1) If that those of their own company, as the new Lord Mayor and their Mr. Forget-Good, with their brave Lord Willbewill, might, under Shaddai, be still the governors of the Town, Castle, and Gates of Mansoul. 10

*Proposition  
the second.* (2) Provided that no man that now serveth under their great Giant Diabolus be by Shaddai cast out of house, harbor, or the freedom that he hath hitherto enjoyed in the famous Town of Mansoul.

*Proposition  
the third.* (3) That it shall be granted them, that they of the Town of Mansoul shall enjoy certain of their rights and priviledges; To wit, such as have formerly been granted them, and that they have long lived in the enjoyment of, under the reign of their King Diabolus, that now is, and long has been, their only lord and great 20 defender.

*Proposition  
the fourth.* (4) That no new Law, Officer, or Executioner of Law or Office, shall have any power over them, without their own choice and consent.

These be our propositions, or conditions of peace; and upon these terms, said they, we will submit to your King.

But when the Captains had heard this weak and feeble offer of the Town of *Mansoul*, and their high and bold demands, they made to them again, by their noble captain, the Captain Boanerges, this speech following:—

*Boanerges  
his answer.* O ye inhabitants of the Town of Mansoul, when I heard your 30 Trumpet sound for a Parley with us, I can truly say I was glad; but when you said you were willing to submit yourselves to our King and Lord, then I was yet more glad; but when, by your silly provisoes and foolish cavils, you laid the stumbling-block of your iniquity before your own faces, then was my gladness turned into sorrows, and my hopeful beginnings of your return, into languishing fainting fears.

I count that old Ill-pause, the ancient enemy of Mansoul, did

draw up those proposals that now you present us with as terms of an agreement; but they deserve not to be admitted to sound in <sup>2 Tim. 2. 19.</sup> the ear of any man that pretends to have service for Shaddai. We do therefore jointly, and that with the highest disdain, refuse and reject such things, as the greatest of iniquities.

But, O Mansoul, if you will give yourselves into our hands, or rather into the hands of our King, and will trust him to make such terms with and for you as shall seem good in his eyes (and I dare say they shall be such as you shall find to be most profitable to you), <sup>10</sup> then we will receive you, and be at peace with you; but if you like not to trust yourselves in the arms of Shaddai our King, then things are but where they were before, and we know also what we have to do.

Then cried out old Incredulity, the Lord Mayor, and said, <sup>Old Incredulity's reply.</sup>

And who, being out of the hands of their Enemies, as ye see we are now, will be so foolish as to put the staff out of their own hands into the hands of they know not who? I, for my part, will never yield to so unlimited a proposition. Do we know the manner and temper of their King? It is said by <sup>Unbelief</sup> some that he will be angry with his Subjects if but the breadth <sup>never is profitable in talk, but always speaks mischievously.</sup> of an hair they chance to step out of the way; and by others, that he requireth of them much more than they can perform. Wherefore it seems, O Mansoul, to be thy wisdom to take good heed what thou dost in this matter; for if you once yield, you give up yourselves to another, and so you are no more your own. Wherefore, to give up yourselves to an unlimited power is the greatest folly in the world; for now you indeed may repent, but can never justly complain. But do you indeed know, when you are his, which of you he will <sup>30</sup> kill, and which of you he will save alive; or whether he will not cut off every one of us, and send out of his own country another new people, and cause them to inhabit this Town?

The speech of the Lord Mayor undid all, and threw flat to <sup>This speech undid all,</sup> the ground their hopes of an accord. Wherefore the Captains <sup>but it did</sup> returned to their Trenches, to their Tents, and to their Men, <sup>Please the Devil.</sup> as they were; and the Mayor to the Castle and to his King.

Now Diabolus had waited for his return, for he had heard that they had been at their points. So, when he was come

into the Chamber of State, *Diabolus* saluted him with—*Welcome, my Lord. How went matters betwixt you to-day?* So the Lord *Incredulity*, (with a low congee,) told him the whole of the matter, saying, *Thus and thus said the captains of Shaddai, and thus and thus said I.* The which, when 'twas told to *Diabolus*, he was very glad to hear it, and said, *My Lord Mayor, my faithful Incredulity, I have proved thy fidelity above ten times already, but never yet found thee false. I do promise thee, if we rub over this brunt, to prefer thee to a place of honour, a place far better than to be Lord Mayor of Mansoul.* 10 *I will make thee my Universal Deputy, and thou shalt, next to me, have all Nations under thy hand; yea, and thou shalt lay bands upon them, that they may not resist thee; nor shall any of our Vassals walk more at liberty, but those that shall be content to walk in thy Fetteres.*

Now came the Lord *Mayor* out from *Diabolus*, as if he had obtained a favour indeed. Wherefore to his habitation he goes in great state, and thinks to feed himself well enough with hopes, until the time came that his greatness should be enlarged.

*The understanding and conscience begin to receive conviction and they set the soul in r hubhub.*

20

But now, though the Lord *Mayor* and *Diabolus* did thus well agree, yet this repulse to the brave Captains put *Mansoul* into a *Mutiny*. For while old *Incredulity* went into the Castle to congratulate his Lord with what had passed, the old Lord *Mayor*, that was so before *Diabolus* came to the town, to wit, my Lord *Understanding*, and the old Recorder, Mr. *Conscience*, getting intelligence of what had passed at *Ear-gate* (for you must know that they might not be suffered to be at that debate, lest they should then have *mutinied* for the Captains; but I say, they got intelligence of what had passed there, and 30 were much concerned therewith), wherefore they, getting some of the Town together, began to possess them with the reasonableness of the noble Captains' demands, and with the bad consequences that would follow upon the speech of old *Incredulity*, the Lord *Mayor*; to wit, how little reverence he showed therein either to the captains or to their King; also how he implicitly charged them with unfaithfulness and treachery. For what less, quoth they, could be made of his words, when he said he would

*not yield to their proposition, and added, moreover, a supposition that he would destroy us, when before he had sent us word that he would show us mercy?* The multitude, being now possessed with the conviction of the evil that old *Incredulity* had done, began to run together by companies in all places, and in every corner of the Streets of *Mansoul*; and first they began to mutter, then to talk openly, and after that they run to and fro, and cried as they run, *Oh, the brave Captains of Shaddai!* *would we were under the government of the Captains, and of Shaddai their King!* When the Lord *Mayor* had intelligence that *Mansoul* was in an uproar, down he comes to appease the people, and thought to have quashed their heat with the bigness and the show of his countenance; but when they saw him, they came running upon him, and had doubtless done him a mischief, had he not betaken himself to house. However, they strongly assaulted the house where he was, to have pulled it down about his ears; but the place was too strong, so they failed of that. So he, taking some courage, addressed himself, out at a Window, to the people in this manner:—

20 *Gentlemen, what is the reason that there is here such an uproar to-day?*

Then answered my Lord *Understanding*, It is even because that thou and thy master have carried it not rightly, and as you should, to the Captains of *Shaddai*; for in three things you are faulty. (1) First, in that you would not let Mr. *Conscience* and myself be at the hearing of your discourse. (2) Secondly, in that you propounded such terms of peace to the Captains that by no means should be granted, unless they had intended that their *Shaddai* should have been only a 30 *Titular Prince*, and that *Mansoul* should still have had power by Law to have lived in all lewdness and vanity before him, and so by consequence *Diabolus* should still here be King in power, and the other only King in name. (3) Thirdly, for that thou didst thyself, after the captains had showed us upon what conditions they would have received us to mercy, even undo all again with thy unsavory, unseasonable, and ungodly speech.

When old *Incredulity* had heard this speech he cried out,

*Sin and the Soul & odds.* Treason! treason! To your arms! to your arms! oh ye, the trusty friends of Diabolus in Mansoul!

UND. Sir, you may put upon my words what meaning you please; but I am sure that the Captains of such an high Lord as theirs is, deserved a better treatment at your hands.

*They chide on both sides.* Then said old *Incredulity*, This is but little better. But, sir, quoth he, what I spake I spake for my Prince, for his Government, and the quieting of the people, whom by your unlawful actions you have this day set to mutiny against us.

CONSC. Then replied the old Recorder, whose name was 10 Mr. *Consciencee*, and said, Sir, you ought not thus to retort upon what my Lord *Understanding* hath said. It is evident enough that he hath spoken the truth, and that you are an enemy to *Mansoul*. Be convinced, then, of the evil of your saucy and malapert language, and of the grief that you have put the Captains to; yea, and of the damages that you have done to *Mansoul* thereby. Had you accepted of the conditions, the sound of the Trumpet and the alarm of War had now ceased about the town of *Mansoul*; but that dreadful sound abides, and your want of wisdom in your speech has 20 been the cause of it.

INCRED. Then said old *Incredulity*, Sir, if I live, I will do your errand to Diabolus, and there you shall have an answer to your swords. Meanwhile we will seek the good of the Town, and not ask Counsel of you.

UND. Sir, your Prince and you are both Foreigners to *Mansoul*, and not the Natives thereof: and who can tell but that, when you have brought us into greater straits (when you also shall see that yourselves can be safe by no other means than by flight), you may leave us and shift for yourselves, or 30 set us on fire, and go away in the smoke, or by the light of our burning, and so leave us in our ruins?

INCRED. Sir, you forget that you are under a Governor, and that you ought to demean yourself like a Subject; and know ye, when my Lord the King shall hear of this day's work, he will give you but little thanks for your labour.

*Men of arms come down.* Now while these gentlemen were thus in their chiding words, down come from the Walls and Gates of the town the

Lord Willbewill, Mr. Prejudice, old Ill-Pause, and several of the new-made Aldermen and Burgesses, and they asked the reason of the hubbub and tumult; and with that every man began to tell his own tale, so that nothing could be heard distinctly. Then was a silence commanded, and the old Fox Incredulity began to speak. *My Lord, quoth he, here are a couple of peevish Gentlemen, that have, as a fruit of their bad dispositions, and, as I fear, through the advice of one Mr. Discontent, tumultuously gathered this Company against me this day, 10 and also attempted to run the Town into acts of rebellion against our Prince.*

Then stood up all the *Diabolonians* that were present, and affirmed these things to be true. *A great confusion.*

Now when they that took part with my Lord Understanding and with Mr. Conscience perceived that they were like to come to the worst, for that force and power was on the other side, they came in for their help and relief; so a great company was on both sides. Then they on *Incredulity's* side would have had the two old Gentlemen presently away to prison; 20 but they on the other side said they should not. Then they began to cry up parties again: the *Diabolonians* cried up old *Incredulity, Forget-Good*, the new *Aldermen*, and their great one *Diabolus*; and the other party, they as fast cried up *Shaddai*, the Captains, his Laws, their mercifulness, and applauded their conditions and ways. Thus the bickerment went awhile; at last they passed from words to blows, and now there were knocks on both sides. The good old Gentleman, Mr. Conscience, was knockt down twice by one of the *Diabolonians*, whose name was Mr. Benumbing; and my Lord 30 Understanding had like to have been slain with an Harquebus, but that he that shot wanted to take his aim aright. Nor did the other side wholly escape; for there was one Mr. Rash-head, a *Diabolonian*, that had his brains beaten out by Mr. Mind, the Lord Willbewill's servant: and it made me laugh to see how old Mr. Prejudice was kicked and tumbled about in the dirt; for though, a while since, he was made Captain of a Company of the *Diabolonians*, to the hurt and damage of the Town, yet now they had got him under their feet, and, I'll *the skirmish.*

assure you, he had, by some of the Lord *Understanding*'s party, his crown soundly cracked to boot. Mr. *Anything* also, he became a brisk man in the broil; but both sides were against him, because he was true to none. Yet he had, for his malapertness, one of his legs broken, and he that did it wished it had been his neck. Much harm was done on both sides, but this must not be forgotten; it was now a wonder to see my Lord *Willbewill* so indifferent as he was: he did not seem to take one side more than another, only it was perceived that he smiled to see how old *Prejudice* was tumbled up <sup>10</sup> and down in the dirt. Also, when Captain *Anything* came halting up before him, he seemed to take but little notice of him.

*Harm done  
on both  
sides.*

*The two old  
Gentlemen  
put in  
prison as  
the authors  
of this revol-  
tous.*

Now, when the uproar was over, *Diabolus* sends for my Lord *Understanding* and Mr. *Conscience*, and claps them both up in prison, as the ringleaders and managers of this most heavy, riotous Rout in *Mansoul*. So now the Town began to be quiet again, and the prisoners were used hardly; yea, he thought to have made them away, but that the present juncture did not serve for that purpose, for that War was in <sup>20</sup> all their Gates.

*The Cap-  
tains call a  
Council and  
consult  
what to do.*

But let us return again to our story. The Captains, when they were gone back from the Gate, and were come into the Camp again, called a Council of War, to consult what was further for them to do. Now, some said, *Let us go up presently, and fall upon the Town*; but the greatest part thought rather better it would be to give them another summons to yield; and the reason why they thought this to be best was, because that, so far as could be perceived, the Town of *Mansoul* now was more inclinable than heretofore. *And if,* <sup>30</sup> said they, *while some of them are in a way of inclination, we should by ruggedness give them distaste, we may set them further from closing with our summons than we would be willing they should.*

*The result  
is they send  
another  
Trumpeter  
to summon  
the Town to  
yield.*

Wherefore to this advice they agreed, and called a Trumpeter, put words into his mouth, set him his time, and bid him *God speed*. Well, many hours were not expired before the Trumpeter addressed himself to his journey. Wherefore,

coming up to the Wall of the Town, he steereth his course to *Ear-gate*, and there sounded, as he was commanded. They then that were within came out to see what was the matter, and the Trumpeter made them this speech following:—

Oh, hard-hearted and deplorable Town of *Mansoul*! how long wilt thou love thy sinful, sinful simplicity? and, ye fools, delight in your scorning? As yet despise you the offers of [Prov. 1. 22] peace and deliverance? As yet will ye refuse the golden offers of *Shaddai*, and trust to the lies and falsehoods of 10 *Diabolus*? Think you, when *Shaddai* shall have conquered you, that the remembrance of these your carriages towards him will yield you peace and comfort, or that by ruffling language, you can make him afraid as a Grasshopper? Doth he entreat you for fear of you? Do you think that you are stronger than he? Look to the Heavens, and behold and consider the Stars, how high are they? Can you stop the Sun from running his course, and hinder the Moon from giving her light? Can you count the number of the Stars, or [Job 38. 37.] stay the bottles of heaven? Can you call for the Waters of 20 the Sea, and cause them to cover the face of the ground? Can you behold every one that is proud, and abase him, and bind their faces in secret? Yet these are some of the works of our King, in whose name this day we come up unto you, that you may be brought under his authority. In his name, therefore, I summon you again to yield up yourselves to his Captains.

At this summons the *Mansoulians* seemed to be at a stand, *The Town at a stand.* and knew not what answer to make. Wherefore *Diabolus* forthwith appeared, and took upon him to do it himself; and 30 thus he begins, but turns his speech to them of *Mansoul*:—

Gentlemen, quoth he, and my faithful Subjects, if it is true that this Summoner hath said concerning the greatness of their King, by his terror you will always be kept in bondage, and so be made to sneak. Yea, how can you now, though he makes a speech to the Town and endeavours to terrify it by the greatness of God, is at a distance, endure to think of such a mighty one? And if not to think of him while at a distance, how can you endure to be in his presence? I, your Prince, am familiar with you, and you may play with me as you would with a

Grasshopper. Consider, therefore, what is for your profit, and remember the immunities that I have granted you.

Farther, if all be true that this man hath said, how comes it to pass that the Subjects of *Shaddai* are so enslaved in all places where they come? None in the *Universe* so unhappy as they, none so trampled upon as they.

*He drives Mansoul into despair.*

Consider, my *Mansoul*: would thou wert as loth to leave me as I am loth to leave thee. But, consider, I say, the ball is yet at thy foot; liberty you have, if you know how to use it; yea, a King you have too, if you can tell how to love and to obey him.

*Mansoul grieves worse and worse.*

Upon this speech, the Town of *Mansoul* did again harden their hearts yet more against the Captains of *Shaddai*. The thoughts of his greatness did quite quash them, and the thoughts of his holiness sunk them in despair. Wherefore, after a short consult, they (of the *Diabolonian* party they were) sent back this word by the Trumpeter, *That, for their parts, they were resolved to stick to their King, but never to yield to Shaddai; so it was but in vain to give them any further summons, for they had rather die upon the place than yield.* And now 20 things seemed to be gone quite back, and *Mansoul* to be out of reach or call; yet the Captains, who knew what their Lord could do, would not yet be beat out of heart; they therefore sent them another summons, more sharp and severe than the last; but the oftener they were sent to, to reconcile to *Shaddai*, the further off they were. *As they called them, so they went from them—yea, though they called them to the Most High.*

Hos. 11. 2, 7.

The Captains leave off to summons and betake them selves to prayer.

So they ceased that way to deal with them any more, and 30 inclined to think of another way. The Captains, therefore, did gather themselves together, to have free conference among themselves, to know what was yet to be done to gain the Town, and to deliver it from the tyranny of *Diabolus*; and one said after this manner, and another after that. Then stood up the right noble the Captain *Conviction*, and said, *My Brethren, mine opinion is this:*

(1) *First, that we continually play our slings into the Town, and*

keep it in a continual alarm, molesting them day and night. By thus doing we shall stop the growth of their rampant Spirit; for a Lion may be tamed by continual molestation.

(2) Secondly, this done, I advise that, in the next place, we with one consent draw up a petition to our Lord Shaddai, by which, after we have shewed our King the condition of Mansoul and of affairs here, and have begged his pardon for our no better success, we will earnestly implore his Majesty's help, and that he will please to send us more Force and Power, and some gallant and well-spoken Commander to head them, that so his Majesty may not lose the benefit of these his good beginnings, but may complete his conquest upon the Town of Mansoul.

To this speech of the noble Captain Conviction they as one man consented, and agreed that a Petition should forthwith be drawn up, and sent by a fit man away to Shaddai with speed. The contents of the petition were thus:—

*Most gracious and glorious King, the Lord of the best World, and the Builder of the Town of Mansoul, we have, dread Sovereign, at thy commandment, put our lives in Jeopardy, and at thy bidding made a War upon the famous Town of Mansoul. When we went up against it, we did, according to our Commission, first offer conditions of Peace unto it. But they, great King, set light by our Counsel, and would none of our reproof. They were for shutting the Gates, and for keeping us out of the Town. They also mounted their Guns, they sallied out upon us, and have done us what damage they could; but we pursued them with Alarm upon Alarm, requiting them with such retribution as was meet, and have done some execution upon the Town.*

Diabolus, Incredulity, and Willbewill are the great Doers against us: now we are in our Winter Quarters, but so as that we do yet with an high hand molest and distress the Town.

Once, as we think, had we had but one substantial Friend in the Town, such as would but have seconded the sound of our Summons as they ought, the People might have yielded themselves; but there were none but Enemies there, nor any to speak in behalf of our Lord to the Town. Wherefore, though we have done as we could, yet Mansoul abides in a state of rebellion against thee.

Now, King of kings, let it please thee to pardon the unsuccessful-

ness of thy Servants, who have been no more advantageous in so desirable a work as the conquering of Mansoul is: and send, Lord, as we now desire, more forces to Mansoul, that it may be subdued; and a Man to head them, that the Town may both love and fear.

We do not thus speak because we are willing to relinquish the Wars (for we are for laying of our Bones against the place), but that the Town of Mansoul may be won for thy Majesty. We also pray thy Majesty for expedition in this matter, that, after their conquest, we may be at liberty to be sent about other thy gracious designs. Amen.

The Petition, thus drawn up, was sent away with haste to the King by the hand of that good man, Mr. Love-to-Mansoul.

*Who carried this petition.*  
*To whom it was delivered.*

When this Petition was come to the Palace of the King, who should it be delivered to but to the King's Son? So he took it and read it, and, because the Contents of it pleased him well, he mended, and also in some things added to the Petition himself. So, after he had made such amendments and additions as he thought convenient with his own hand, he carried it in to the King; to whom, when he had with obedience delivered it, he put on authority, and spake to it himself.

*The King receives it with gladness.*

Now the King, at the sight of the Petition, was glad; but how much more, think you, when it was seconded by his Son! It pleased him also to hear that his Servants who camped against Mansoul were so hearty in the work, and so steadfast in their resolves, and that they had already got some ground upon the famous Town of *Mansoul*.

*The King calls his Son and tells him that he shall go and conquer the Town of Mansoul and he is pleased at it.*

Wherefore the King called to him *Emmanuel*, his Son, who said, *Here am I, my Father.* Then said the King, *Thou knowest, as I do myself, the condition of the Town of Mansoul, and what we have purposed, and what thou hast done to redeem it. Come now, therefore, my Son, and prepare thyself for the War, for thou shalt go to my Camp at Mansoul. Thou shalt also there prosper and prevail, and conquer the Town of Mansoul.*

*Heb 10. 7.  
He solaceth himself in the thoughts of this work.*

Then said the King's Son, *Thy Law is within my heart: I delight to do thy Will. This is the Day that I have longed for, and the Work that I have waited for all this while. Grant me, therefore, what force thou shalt in thy wisdom think meet; and I will*

go and will deliver from Diabolus, and from his power, thy perishing Town of Mansoul. My heart has been often pained within me for the miserable Town of Mansoul; but now it is rejoiced, but now it is glad. And with that he leaped over the Mountains for joy, saying, *I have not, in my heart, thought anything too dear for Mansoul: the day of vengeance is in mine heart for thee, my Mansoul; and glad am I that thou, my Father, hast made me the Captain of their Salvation. And I will now begin to plague all those that have been a plague to my Town of Mansoul, and will deliver it from their Hand.*

When the King's Son had said thus to his Father, it presently flew like lightning round about at Court; yea, it there became the only talk, what Emmanuel was to go to do for the famous Town of Mansoul. But you cannot think how the Courtiers, too, were taken with this design of the Prince; yea, so affected were they with this work, and with the justness of the War, that the highest Lord and greatest Peer of the Kingdom did covet to have Commissions under Emmanuel, to go to help to recover again to Shaddai the miserable Town of Mansoul.

Then was it concluded that some should go and carry tidings to the Camp, that Emmanuel was to come to recover Mansoul, and that he would bring along with him so mighty, so impregnable a force, that he could not be resisted. But, oh! how ready were the high ones at Court to run like Lacqueys to carry these tidings to the Camp that was at Mansoul. Now, when the Captains perceived that the King would send Emmanuel his Son, and that it also delighted the Son to be sent on this errand by the great Shaddai his Father; they also, to show how they were pleased at the thoughts of his coming, gave a shout that made the Earth rend at the sound thereof. Yea, the Mountains did answer again by Echo, and Diabolus himself did totter and shake.

For you must know, that though the Town of Mansoul itself was not much, if at all, concerned with the project (for, alas! for them, they were wofully besotted, for they chiefly regarded their pleasure and their lusts), yet Diabolus their Governour was; for he had his Spies continually abroad, who

(Cant. 2. 1)

(Is. 63. 4.)

(Heb. 20. 1)

Peer in the

Kingdom

covets to go

on this

design.

The Camp

shouts for

joy when

they hear

the tidings.

Diabolus  
afraid at  
the news of  
his coming.

brought him intelligence of all things, and they told him what was doing at Court against him, and that *Emmanuel* would shortly certainly come with a power to invade him. Nor was there any man at Court, nor Peer of the Kingdom, that *Diabolus* so feared as he feared this Prince ; for, if you remember, I showed you before that *Diabolus* had felt the weight of his Hand already ; so that, since it was he that was to come, this made him the more afraid.

The Prince  
addresses  
himself for  
his journey.

Well, you see how I have told you that the King's Son was ingaged to come from the Court to save *Mansoul*, and that his Father had made him the Captain of the forces. The time, therefore, of his setting forth being now expired, he addressed himself for his March, and taketh with him, for his power, five noble Captains and their forces.

John 1. 29.  
Eph. 6. 16.

1. The first was that famous Captain, the noble Captain *Credence*. His were the Red Colours, and Mr. *Promise* bare them ; and for a Scutcheon he had the *Holy Lamb* and *Golden Shield*; and he had ten thousand men at his feet.

Heb. 6. 19.

2. The second was that famous Captain, the Captain *Good-Hope*. His were the Blue Colours : his Standard-bearer was Mr. *Expectation*, and for a Scutcheon he had the *Three Golden Anchors* ; and he had ten thousand men at his feet.

1 Cor. 13.

3. The third was that valiant Captain, the Captain *Charity*. His Standard-bearer was Mr. *Pitiful* : his were the Green Colours, and for his Scutcheon he had *Three naked Orphans imbraced in the bosom* ; and he had ten thousand men at his feet.

Matt. 10. 16.

4. The fourth was that gallant Commander, the Captain *Innocent*. His Standard-bearer was Mr. *Harmless* : his were the White Colours, and for his Scutcheon he had the *Three Golden Doves*.

Ps. 45. 5.]

5. The fifth was the truly-loyal and well-beloved Captain, the Captain *Patience*. His Standard-bearer was Mr. *Suffer-Long* : his were the Black Colours, and for a Scutcheon he had *Three Arrows through the Golden Heart*.

Faith and  
Patience do  
the work.

These were *Emmanuel's* Captains ; these their Standard-bearers, their Colours, and their Scutcheons ; and these the men under their command. So, as was said, the Brave Prince

took his march to go to the Town of *Mansoul*. Captain *Credence* led the Van, and Captain *Patience* brought up the Rear; so <sup>so Heb. 12. 1.</sup> the other three, with their men, made up the Main Body, the Prince himself riding in his Chariot at the head of them.

But when they set out for their march, oh! how the <sup>Their</sup> *march.* Trumpets sounded, their Armour glittered, and how the Colours waved in the wind! The Prince's Armour was all of gold, and it shone like the Sun in the Firmament; the Captains' Armour was of proof, and was in appearance like the <sup>10</sup> glittering Stars. There were also some from the Court that rode Reformades for the love that they had to the King *Shaddai*, and for the happy deliverance of the Town of *Mansoul*.

*Emmanuel* also, when he had thus set forwards to go to recover the Town of *Mansoul*, took with him, at the command- <sup>The Holy</sup> *Bible containing 6 Books.* ment of his Father, fifty-four Battering Rams, and twelve Slings to hurl stones withal. Every one of these was made of pure Gold, and these they carried with them, in the heart and body of their Army, all along as they went to *Mansoul*.

So they marched till they came within less than a League <sup>20</sup> of the Town, and there they lay till the first four Captains came thither to acquaint them with matters. Then they took their Journey to go to the Town of *Mansoul*, and unto *Mansoul* they came; but when the old Soldiers that were in the Camp saw that they had new Forces to join with, they again gave such a shout before the Walls of the Town of *Mansoul*, <sup>The Forces joined with rejoicing.</sup> that it put *Diabolus* into another fright. So they sat down before the Town, not now as the other four Captains did, to wit, against the Gates of *Mansoul* only; but they environed it <sup>30</sup> round on every side, and beset it behind and before; so that <sup>Mansoul besieged round.</sup> now, let *Mansoul* look which way it will, it saw force and power lie in Siege against it.

Besides, there were Mounts cast up against it. The Mount <sup>Mounts cast up against it.</sup> *Gracious* was on the one side, and Mount *Justice* was on the other. Further, there were several small banks and advance-grounds, as *Plain-Truth-Hill* and *No-Sin-Banks*, where many of the Slings were placed against the Town. Upon Mount *Gracious* were planted four, and upon Mount *Justice* were placed as many, and the rest were conveniently placed in

several parts round about the Town. Five of the best *Battering-Rams*, that is, of the biggest of them, were placed upon Mount *Hearken*, a Mount cast up hard by *Ear-gate*, with intent to break that open.

*The heart of Mansoul begins to fail.* Now when the men of the Town saw the multitude of the Soldiers that were come up against the place, and the Rams and Slings, and the Mounts on which they were planted, together with the glittering of the Armour and the waving of their Colours, they were forced to shift, and shift, and again to shift their thoughts; but they hardly changed for thoughts 10 more stout, but rather for thoughts more faint; for though before they thought themselves sufficiently guarded, yet now they began to think that no man knew what would be their hap or lot.

*The White Flag hung out.* When the good Prince *Emmanuel* had thus beleaguered *Mansoul*, in the first place he hangs out the *White Flag*, which he caused to be set up among the Golden Slings that were planted upon Mount *Gracious*. And this he did for two reasons. 1. To give notice to *Mansoul* that he could and would yet be gracious if they turned to him. 2. And that he 20 might leave them the more without excuse, should he destroy them, they continuing in their rebellion.

So the *White Flag*, with the three *Golden Doves* in it, was hanged out for two days together, to give them time and space to consider; but they, as was hinted before, as if they were unconcerned, made no reply to the favourable Signal of the Prince.

*The Red Flag hung out.* Then he commanded, and they set the *Red Flag* upon that Mount called Mount *Justice*. 'Twas the *Red Flag* of Captain *Judgment*, whose Scutcheon was the *Burning Fiery Furnace*; 30 and this also stood waving before them in the wind for several days together. But look how they carried it under the *White Flag*, when that was hanged out, so did they also when the *Red one* was: and yet he took no advantage of them.

*The Black Flag hung out.* Then he commanded again that his Servants should hang out the *Black Flag* of defiance against them, whose Scutcheon was the three *burning Thunderbolts*; but as unconcerned was *Mansoul* at this as at those that went before. But when the

Prince saw that neither Mercy nor Judgment, nor Execution of Judgment, would or could come near the heart of *Mansoul*, he was touched with much compunction, and said, *Surely this strange carriage of the Town of Mansoul doth rather arise from ignorance of the manner and feats of War, than from a secret defiance of us, and abhorrence of their own lives. Or if they know Christ makes not the Manner of the War of their own, yet not the Rites and War as the Ceremonies of the Wars in which we are concerned, when I make World wars upon mine enemy Diabolus.*

- 10 Therefore he sent to the Town of *Mansoul*, to let them He sends to know if they would have Mercy or Justice. know what he meant by those Signs and Ceremonies of the Flag; and also to know of them which of the things they would choose; whether *Grace and Mercy, or Judgment and the Execution of Judgment*. All this while they kept their Gates shut with Locks, Bolts, and Bars, as fast as they could. Their Guards also were doubled, and their Watch made as strong as they could. *Diabolus* also did pluck up what heart he could, to incourage the Town to make resistance.

The Townsmen also made answer to the Prince's messenger, in substance according to that which follows:—

*Great Sir,—As to what, by your Messenger, you have signified to us, Whether we will accept of your Mercy, or fall by your Justice, we are bound by the Law and Custom of this place, and can give you no positive answer; for it is against the Law, Government, and the Prerogative Royal of our King, to make either Peace or War without him. But this we will do; we will petition that our Prince will come down to the Wall, and there give you such a Treatment as he shall think fit and profitable for us.*

- 30 When the good Prince *Emmanuel* heard this answer, and Emmanuel grieved at the folly of Mansoul. saw the Slavery and Bondage of the People, and how much content they were to abide in the chains of the Tyrant *Diabolus*, it grieved him at the heart; and, indeed, when at any time he perceived that any were contented under the Slavery of the Giant, he would be affected with it.

But to return again to our purpose. After the Town had carried this News to *Diabolus*, and had told him, moreover, that the Prince, that lay in the Leaguer, without the Wall,

*Diabolus  
afraas.*

waited upon them for an answer, he refused, and huffed as well as he could; but in heart he was afraid.

Then said he, *I will go down to the Gates myself, and give him such an answer as I think fit.* So he went down to Mouth-gate, and there addressed himself to speak to *Emmanuel* (but in such language as the Town understood not), the Contents whereof were as follow:—

*His speech to  
the Prince.*

[18. 46. 24.]

*Heart.*

*Oh, thou great Emmanuel, Lord of all the World, I know thee, that thou art the Son of the great Shaddai! Wherefore art thou come to torment me, and to cast me out of my possession? This 10 Town of Mansoul, as thou very well knowest, is mine, and that by a twofold Right. 1. It is mine by right of Conquest; I won it in the open field: and shall the Prey be taken from the mighty, or the lawful Captive be delivered? 2. This Town of Mansoul is mine also by their Subjection. They have opened the Gates of their Town unto me; they have sworn fidelity to me, and have openly chosen me to be their King; they have also given their Castle into my hands; yea, they have put the whole strength of Mansoul under me.*

*Moreover, this Town of Mansoul hath disavowed thee; yea, 20 they have cast thy Law, thy Name, thy Image, and all that is thine, behind their Back, and have accepted and set up in their room my Law, my Name, my Image, and all that ever is mine. Ask else thy Captains, and they will tell thee that Mansoul hath, in answer to all their summonses, shewn Love and Loyalty to me, but always Disdain, Despite, Contempt, and Scorn to thee and thine. Now, thou art the Just One and the Holy, and shouldest do no iniquity. Depart, then, I pray thee, therefore, from me, and leave me to my just Inheritance peaceably.*

This Oration was made in the Language of *Diabolus* himself; for although he can, to every man, speak in their own language (else he could not tempt them all as he does), yet he has a language proper to himself, and it is the language of the Infernal Cave, or Black Pit.

Wherefore the Town of *Mansoul* (poor hearts!) understood him not: nor did they see how he crouched and cringed while he stood before *Emmanuel*, their Prince.

Yea, they all this while took him to be one of that power

and force that by no means could be resisted. Wherefore, while he was thus intreating that he might have yet his Residence there, and that *Emmanuel* would not take it from him by force, the Inhabitants boasted even of his valour, saying, *Who is able to make war with him?*

Well, when this pretended King had made an end of what he would say, *Emmanuel*, the Golden Prince, stood up and spake; the contents of whose words follow.

Thou deceiving one, *said he*, I have, in my Father's Name,  
10 in mine own Name, and on the behalf and for the good of this wretched Town of *Mansoul*, somewhat to say unto thee. Thou pretendest a right, a lawful right, to the deplorable Town of *Mansoul*, when it is most apparent to all my Father's Court that the entrance which thou hast obtained in at the Gates of *Mansoul* was through thy lie and falsehood. Thou beliedst my Father, thou beliedst his Law, and so deceivedst the people of *Mansoul*. Thou pretendest that the people have accepted thee for their King, their Captain, and right Liege Lord; but that also was by the exercise of deceit and  
20 guile. Now, if Lying, Wiliness, Sinful Craft, and all manner of horrible Hypocrisy, will go in my Father's Court (in which court thou must be tried) for Equity and Right, then will I confess unto thee that thou hast made a lawful Conquest. But, alas! what Thief, what Tyrant, what Devil is there that may not conquer after this sort? But I can make it appear, O *Diabolus*, that thou, in all thy pretences to a Conquest of *Mansoul*, hast nothing of truth to say. Thinkest thou this to be right, that thou didst put the lie upon my Father, and madest him (to *Mansoul*) the greatest Deluder in the world?  
30 And what sayest thou to thy perverting knowingly the right purport and intent of the Law? Was it good also that thou madest a prey of the innocence and simplicity of the now miserable Town of *Mansoul*? Yea, thou didst overcome *Mansoul* by promising to them happiness in their transgressions against my Father's law, when thou knewest, and couldest not but know, hadst thou consulted nothing but thine own experience, that that was the way to undo them. Thou hast also thyself, oh, thou Master of Enmity, of spite

defaced my Father's Image in *Mansoul*, and set up thy own in its place, to the great contempt of my Father, the heightening of thy sin, and to the intolerable damage of the perishing Town of *Mansoul*.

Thou hast, moreover (as if all these were but little things with thee), not only deluded and undone this Place, but, by thy lies and fraudulent carriage, hast set them against their own deliverance. How hast thou stirred them up against my Father's Captains, and made them to fight against those that were sent of him to deliver them from their bondage! All <sup>10</sup> these things, and very many more, thou hast done against thy light, and in contempt of my Father and of his Law, yea, and with design to bring under his displeasure for ever the miserable Town of *Mansoul*. I am therefore come to avenge the wrong that thou hast done to my Father, and to deal with thee for the Blasphemies wherewith thou hast made poor *Mansoul* blaspheme his name. Yea, upon thy head, thou Prince of the infernal Cave, will I requite it.

As for myself, O *Diabolus*, I am come against thee by lawful power, and to take, by strength of hand, this Town of <sup>20</sup> *Mansoul* out of thy burning fingers. For this Town of *Mansoul* is mine, O *Diabolus*, and that by undoubted right, as all shall see that will diligently search the most ancient and most authentick Records; and I will plead my title to it, to the confusion of thy face.

*First*, for the Town of *Mansoul*, my Father built and did fashion it with his hand. The Palace also that is in the midst of that Town, he built it for his own delight. This Town of *Mansoul*, therefore, is my Father's, and that by the best of titles, and he that gainsays the truth of this must lie against <sup>30</sup> his soul.

*Secondly*, O, thou Master of the lie, this Town of *Mansoul* is mine.

1. For that I am my Father's Heir, his First-born, and the only Delight of his Heart. I am therefore come up against thee in mine own right, even to recover mine own Inheritance out of thine hand.

2. But further, as I have a right and title to *Mansoul* by

being my Father's Heir, so I have also by my Father's donation. His it was, and he gave it me; nor have I at John 17. 9 any time offended my Father, that he should take it from me, and give it to thee. Nor have I been forced, by playing the Bankrupt, to sell or set to sale to thee my beloved Town of Isa. 52. 1. *Mansoul*. *Mansoul* is my Desire, my Delight, and the Joy of my heart. But,

3. *Mansoul* is mine by Right of Purchase. I have bought it, [Acts 20. 24.  
1 Pet. 1.  
18. 19.] O *Diabolus*, I have bought it to myself. Now, since it was 18. 19. <sup>10</sup> my Father's, and mine, as I was his Heir, and since also I have made it mine by virtue of a great purchase, it followeth that, by all lawful right, the Town of *Mansoul* is mine, and that thou art an Usurper, a Tyrant, and Traitor, in thy holding possession thereof. Now, the cause of my purchasing of it was this. *Mansoul* had trespassed against my Father: now my Father had said, that in the day that they broke his Law they should die. Now, it is more possible for Heaven and Matt. 5. 18. Earth to pass away than for my Father to break his Word. Wherefore, when *Mansoul* had sinned indeed by hearkening 20 to thy lie, I put in and became a surety to my Father, Body for body, and Soul for soul, that I would make amends for *Mansoul's* transgressions; and my Father did accept thereof. So, when the time appointed was come, I gave Body for body, Soul for soul, Life for life, Blood for blood, and so redeemed my beloved *Mansoul*.

O sweet  
Prince  
Emmanuel.  
[Eph. 1. 7  
Col. 1. 14]

4. Nor did I do this by halves. My Father's Law and Justice, that were both concerned in the threatening upon transgression, are both now satisfied, and very well content that *Mansoul* should be delivered.

30 5. Nor am I come out this day against thee, but by commandment of my Father; it was he that said unto me, *Go down and deliver Mansoul*. John 10. 12.  
35.]

Wherefore be it known unto thee, oh, thou Fountain of deceit, and be it also known to the foolish Town of *Mansoul*, that I am not come against thee this day without my Father.

And now, *said the Golden-headed Prince*, I have a word to the Town of *Mansoul*. But so soon as mention was made that he had a word to speak to the besotted Town of *Mansoul*,

the Gates were double-guarded, and all men commanded not to give him audience. So he proceeded and said, Oh, unhappy Town of *Mansoul*, I cannot but be touched with pity and compassion for thee. Thou hast accepted of *Diabolus* for thy King, and art become a Nurse and Minister of *Diabolonians* against thy *Sovereign Lord*. Thy Gates thou hast opened to him, but hast shut them fast against me; thou hast given him a hearing, but hast stopt thine ears at my cry. He brought to thee thy destruction, and thou didst receive both him and it: I am come to thee bringing Salvation, but thou 10 regardest me not. Besides, thou hast, as with sacrilegious hands, taken thyself with all that was mine in thee, and hast given all to my foe, and to the greatest enemy my Father has. You have bowed and subjected yourselves to him, you have vowed and sworn yourselves to be his. Poor *Mansoul*! what shall I do unto thee? Shall I save thee? Shall I destroy thee? What shall I do unto thee? Shall I fall upon thee, and grind thee to powder, or make thee a Monument of the richest grace? What shall I do unto thee? Hearken, therefore, thou Town of *Mansoul*, hearken to my Word, and thou 20 shalt live. I am merciful, *Mansoul*, and thou shalt find me so: shut me not out of the Gates.

Cant. 5. 2.

John 12. 47.  
Luke 9. 56.

O *Mansoul*, neither is my Commission nor Inclination at all to do thee hurt. Why fliest thou so fast from thy Friend, and stickest so close to thine Enemy? Indeed, I would have thee, because it becomes thee, to be sorry for thy sin. But do not despair of life. This great Force is not to hurt thee, but to deliver thee from thy Bondage, and to reduce thee to thy Obedience.

My Commission, indeed, is to make a war upon *Diabolus* 30 thy King, and upon all *Diabolonians* with him. For he is the Strong man armed that keeps the house, and I will have him out. His Spoils I must divide, his Armour I must take from him, his Hold I must cast him out of, and must make it an Habitation for myself. And this, O *Mansoul*, shall *Diabolus* know when he shall be made to follow me in Chains, and when *Mansoul* shall rejoice to see it so.

I could, would I now put forth my Might, cause that forth-

[Luke 11.  
21, 22.]

with he should leave you and depart. But I have it in my Heart so to deal with him, as that the Justice of the War that I shall make upon him may be seen and acknowledged by all. He hath taken *Mansoul* by Fraud, and keeps it by Violence and Deceit, and I will make him bare and naked in the eyes of all observers.

All my words are true. I am mighty to save, and will [Is. 43: 1] deliver my *Mansoul* out of his hand.

This Speech was intended chiefly for *Mansoul*, but *Mansoul* would not have the hearing of it. They shut up *Ear-gate*, they barricaded it up, they kept it lockt and bolted, they set a Guard thereat, and commanded that no *Mansoulian* should go out to him, nor that any from the Camp should be admitted into the Town. All this they did, so horribly had *Diabolus* enchanted them to do, and seek to do for him, against their rightful Lord and Prince. Wherefore no man, nor voice, nor sound of man that belonged to the glorious Host, was to come into the Town.

So when *Emmanuel* saw that *Mansoul* was thus involved in sin, he calls his Army together (since now also his Words were despised), and gave out a Commandment throughout all his host to be ready against the time appointed. Now, forasmuch as there was no way lawfully to take the Town of *Mansoul* but to get in by the Gates, and at *Ear-gate* as the chief, therefore he commanded his Captains and Commanders to bring their Rams, their Slings, and their Men, and place them at *Eye-gate* and *Ear-gate*, in order to his taking the Town.

When *Emmanuel* had put all things in a readiness to give *Diabolus* Battle, he sent again to know of the Town of *Mansoul*, if in peaceable manner they would yield themselves, or whether they were yet resolved to put him to try the utmost extremity? They then, together with *Diabolus* their King, called a Council of War, and resolved upon certain propositions that should be offered to *Emmanuel*, if he will accept thereof. So they agreed; and then the next was, who should be sent on this errand. Now, there was in the Town of *Mansoul* an old man, a *Diabolonian*, and his name was Mr. *Loth-to-Stop*, a stiff man in his way, and a great Doer for

*Emmanuel*  
prepares  
make war  
upon Man-  
soul.

Diabolus  
sent by the  
hand of his  
servant Mr.  
Loth-to-  
Stoop, and  
by him he  
propounds  
Conditions  
of Peace.

*Diabolus*: him, therefore, they sent, and put into his mouth what he should say. So he went and came to the Camp to *Emmanuel*, and when he was come, a time was appointed to give him audience. So at the time he came, and after a *Diabolonian Ceremony* or two, he thus began and said:

*Titus 1. 16.*

*Mark this.* LOTH-TO-STOOP. Great Sir, that it may be known unto all men how good-natured a Prince my Master is, he bath sent me to tell your Lordship that he is very willing, rather than go to war, to deliver up into your hands one half of the Town of Mansoul. *I am therefore to know if your Mightiness will accept of this proposition.*

*Mark this.*

EMM. Then said *Emmanuel*, The whole is mine by gift and purchase, wherefore I will never lose one half.

*Luke 13. 25.* LOTH. Then said Mr. *Loth-to-Stoop*, Sir, my Master bath said that he will be content that you shall be the nominal and titular Lord of all, if he may possess but a part.

EMM. Then *Emmanuel* answered, The whole is mine really, not in name and word only; wherefore I will be the sole Lord and possessor of all, or of none at all, of *Mansoul*. *Mark this.* *Acts 5. 1-5.* *20*

LOTH. Then Mr. *Loth-to-Stoop* said again, Sir, behold the condescension of my Master! He says that he will be content if he may but have assigned to him some place in *Mansoul* as a place to live privately in, and you shall be Lord of all the rest.

*[Joh. 6. 37.]* EMM. Then said the *Golden Prince*, All that the Father giveth me shall come to me; and of all that he giveth me I will lose nothing—no, not a hoof nor a hair. I will not, therefore, grant him, no, not the least corner in *Mansoul* to dwell in. I will have all to myself. *[Joh. 17. 12.]* *30*

*Mark this.* LOTH. Then *Loth-to-Stoop* said again, But, sir, suppose that my Lord should resign the whole Town to you, only with this proviso, that he sometimes, when he comes into this Country, may, for old acquaintance' sake, be entertained as a Wayfaring man for two days, or ten days, or a month, or so. May not this small matter be granted?

*2 Sam. 12. 1-5.*

EMM. Then said *Emmanuel*, No. He came as a wayfaring man to *David*, nor did he stay long with him, and yet it had

like to have cost *David* his soul. I will not consent that he ever should have any harbor more there.

LOTH. Then said Mr. *Loth-to-Stoop*, Sir, you seem to be very hard. Suppose my master should yield to all that your Lordship hath said, provided that his friends and kindred in Mansoul may have liberty to trade in the Town, and to enjoy their present <sup>Sir. 2. vii.</sup> ~~canallist~~ dwellings. May not that be granted, Sir?

EMM. Then said *Emmanuel*, No; that is contrary to my Father's will. For all, and all manner of *Diabolonians* that <sup>Rom. 6. 14.</sup> <sup>Col. 3. 5.</sup> <sup>Gal. 5. 24.</sup> now are, or that at any time shall be found in *Mansoul*, shall not only lose their lands and liberties, but also their lives.

LOTH. Then said Mr. *Loth-to-Stoop* again, But, sir, may not <sup>Mark 10. 21.</sup> <sup>John 1. 48.</sup> my Master and great Lord, by letters, by passengers, by accidental opportunities, and the like, maintain, if he shall deliver up all unto thee, some kind of old Friendship with *Mansoul*?

EMM. *Emmanuel* answered, No, by no means; forasmuch as any such fellowship, friendship, intimacy, or acquaintance, in what way, sort, or mode soever maintained, will tend to <sup>20</sup> the corrupting of *Mansoul*, the alienating their affections from me, and the endangering of their peace with my Father.

LOTH. Mr. *Loth-to-Stoop* yet added further, saying, But, <sup>Mark 10. 21.</sup> <sup>Rom. 6. 12.</sup> great Sir, since my Master hath many Friends, and those that are <sup>13.</sup> dear to him, in *Mansoul*, may be not, if he shall depart from them, even of his bounty and good nature, bestow upon them, as he sees fit, some tokens of his love and kindness that he had for them, to the end that *Mansoul*, when he is gone, may look upon such tokens of kindness once received from their old Friend, and remember him who was once their King, and the merry times <sup>30</sup> that they sometimes enjoyed one with another, while he and they lived in peace together?

EMM. Then said *Emmanuel*, No; for if *Mansoul* come to be mine, I shall not admit of nor consent that there should be the least scrap, shred, or dust of *Diabolus* left behind, as tokens or gifts bestowed upon any in *Mansoul*, thereby to call to remembrance the horrible Communion that was betwixt them and him.

LOTH. Well sir, said Mr. *Loth-to-Stoop*, I have one thing <sup>Mark 10. 21.</sup> <sup>2 Kings 1. 3.</sup> <sup>6. 7.</sup>

more to propound, and then I am got to the end of my Commission. Suppose that, when my Master is gone from Mansoul, any that shall yet live in the Town should have such business of high concerns to do, that if they be neglected the Party shall be undone; and suppose, Sir, that nobody can help in that case so well as my Master and Lord, may not now my Master be sent for upon so urgent an occasion as this? Or if he may not be admitted into the Town, may not he and the person concerned meet in some of the Villages near Mansoul, and there lay their heads together, and there consult of matters?

10

This was the last of those ensnaring propositions that Mr. *Loth-to-Stoop* had to propound to *Emmanuel* on behalf of his Master *Diabolus*; but *Emmanuel* would not grant it; for he said,

1 Sam. 28. 15. EMM. There can be no case, or thing, or matter fall out in Mansoul, when thy Master shall be gone, that may not be salved by my Father; besides, it will be a great disparagement to my Father's wisdom and skill to admit any from Mansoul to go out to *Diabolus* for advice, when they are bid before, in everything, by prayer and supplication to let their requests be made known 20 to my Father. Further, this, should it be granted, would be to grant that a Door should be set open for *Diabolus* and the *Diabolonians* in Mansoul, to hatch, and plot, and bring to pass treasonable designs, to the grief of my Father and me, and to the utter destruction of Mansoul.

2 Kings 1.  
2. 3.  
[Phil. 4. 6.]

When Mr. *Loth-to-Stoop* had heard this Answer, he took leave of *Emmanuel*, and departed, saying that he would do word to his Master concerning this whole affair. So he departed, and came to *Diabolus* to *Mansoul*, and told him the whole of the matter, and how *Emmanuel* would not 50 admit, no, not by any means, that he, when he was once gone out, should for ever have anything more to do either in or with any that are of the Town of *Mansoul*. When *Mansoul* and *Diabolus* had heard this relation of things, they with one consent concluded to use their best endeavour to keep *Emmanuel* out of *Mansoul*, and sent old *Ill-Pause*, of whom you have heard before, to tell the Prince and his Captains so. So the old Gentleman came up to the top of

*Ear-gate*, and called to the Camp for a hearing, who, when they gave audience, he said, *I have in commandment from my high Lord to bid you tell it to your Prince Emmanuel, that to the Camp Mansoul and their King are resolved to stand and fall together; and that it is in vain for your Prince to think of ever having Mansoul in his hand, unless he can take it by force.* So some went and told to Emmanuel what old *Iil-Pause*, a *Diabolonian* in *Mansoul*, had said. Then said the Prince, *I must try the power of my Sword, for I will not (for all the rebellions and the repulses that Mansoul has made against me) raise my Siege and depart, but will assuredly take my Mansoul, and deliver it from the hand of her Enemy.* And with that he gave out a commandment that Captain *Boanerges*, Captain *Conviction*, Captain *Judgment*, and Captain *Execution* should forthwith march up to *Ear-gate* with Trumpets sounding, Colours flying, and with Shouting for the Battle. Also he would that Captain *Credence* should join himself with them. *Emmanuel*, moreover, gave order that Captain *Good-Hope* and Captain *Charity* should draw themselves up before *Eye-gate*. He bid also that the rest of his Captains and their men should place themselves for the best of their advantage against the Enemy round about the Town; and all was done as he had commanded.

Then he bid that the Word should be given forth, and the Word was at that time, *EMMANUEL*. Then was an alarm sounded, and the Battering-rams were played, and the Slings did whirl stones into the Town amain, and thus the battle began. Now *Diabolus* himself did manage the Townsmen in the war, and that at every Gate; wherefore their resistance was the more forcible, hellish, and offensive to *Emmanuel*. Thus was the good Prince ingaged and entertained by *Diabolus* and *Mansoul* for several days together; and a sight worth seeing it was to behold how the Captains of *Shaddai* behaved themselves in this war.

And first for Captain *Boanerges* (not to undervalue the *Boanerges* rest), he made three most fierce assaults, one after another, upon *Ear-gate*, to the shaking of the Posts thereof. Captain *Conviction*, he also made up as fast with *Boanerges* as possibly plays the man.

*Conviction*  
wounded.

*Angels.*

he could, and both discerning that the Gate began to yield, they commanded that the Rams should still be played against it. Now, Captain *Conviction*, going up very near to the Gate, was with great force driven back, and received three wounds in the Mouth. And those that rode *Reformades*, they went about to encourage the Captains.

For the valour of the two Captains, made mention of before, the Prince sent for them to his Pavilion, and commanded them that a while they should rest themselves, and that with somewhat they should be refreshed. Care also was 10 taken for Captain *Conviction* that he should be healed of his wounds. The Prince also gave to each of them a Chain of Gold, and bid them yet be of good courage.

*Good-Hope*  
and *Charity*  
play the  
man at Eye-  
Gate.

Nor did Captain *Good-Hope* nor Captain *Charity* come behind in this most desperate fight; for they so well did behave themselves at *Eye-gate*, that they had almost broken it quite open. These also had a reward from their Prince, as also had the rest of the Captains, because they did valiantly round about the Town.

*Captain*  
*Boasting*  
*slain.*

[*Sam. 5. 6.*]

*Captain*  
*Secure*  
*slain.*

[*Prov. 26. 18.*]

*Mr. Feeling*  
*hurt.*

In this engagement several of the Officers of *Diabolus* were 20 slain, and some of the Townsmen wounded. For the Officers, there was one Captain *Boasting* slain. This *Boasting* thought that nobody could have shaken the Posts of *Ear-gate*, nor have shaken the Heart of *Diabolus*. Next to him there was one Captain *Secure* slain. This *Secure* used to say that the *blind* and *lame* in *Mansoul* were able to keep the Gates of the Town against *Emmanuel's* army. This Captain *Secure* did Captain *Conviction* cleave down the head with a two-handed Sword, when he received himself three wounds in his Mouth.

30

Besides these there was one Captain *Bragman*, a very desperate fellow, and he was Captain over a band of those that threw firebrands, arrows, and death. He also received, by the hand of Captain *Good-Hope*, at *Eye-gate*, a mortal wound in the Breast.

There was, moreover, one Mr. *Feeling*; but he was no Captain, but a great Stickler to encourage *Mansoul* to Rebellion. He received a wound in the Eye by the hand of one

of *Boanerges'* Soldiers, and had by the Captain himself been slain, but that he made a sudden retreat.

But I never saw *Willbewill* so daunted in all my life. He <sup>Willbewill</sup> was not able to do as he was wont, and some say that he also received a wound in the leg, and that some of the men in the Prince's army have certainly seen him limp as he afterwards walked on the Wall.

I shall not give you a particular account of the names of <sup>Many</sup> the Soldiers that were slain in the Town, for many were <sup>Soldier ...</sup> maimed, and wounded, and slain; for when they saw that the posts of *Ear-gate* did shake, and *Eye-gate* was well-nigh broken quite open, and also that their Captains were slain, this took away the hearts of many of the *Diabolonians*. They fell also by the force of the Shot that were sent by the golden Slings into the midst of the Town of *Mansoul*.

Of the Townsmen, there was one *Love-no-Good*; he was a <sup>Love-no-</sup> <sup>Good</sup> Townsman, but a *Diabolonian*. He also received his mortal <sup>wound...</sup> wound in *Mansoul*, but he died not very soon.

Mr. *Ill-Pause*, also, who was the man that came along with <sup>III-Pause-</sup> <sup>wound...</sup> *Diabolus* when at first he attempted the taking of *Mansoul*, he also received a grievous wound in the head; some say that his Brain-pan was crack't. This I have taken notice of, that he was never after this able to do that mischief to *Mansoul* as he had done in times past. Also old *Prejudice* and Mr. *Anything* fled.

Now, when the battle was over, the Prince commanded <sup>The Prince</sup> that yet once more the White Flag should be set upon <sup>the gate</sup> Mount *Gracious* in sight of the Town of *Mansoul*, to show that yet *Emmanuel* had Grace for the wretched Town of <sup>out again...</sup> *Mansoul*.

When *Diabolus* saw the White Flag hung out again, and knowing that it was not for him, but *Mansoul*, he cast in his mind to play another prank, to wit, to see if *Emmanuel* would raise his siege and be gone, upon promise of a *Reformation*. So he comes down to the Gate one evening, a good while after the Sun was gone down, and calls to speak with *Emmanuel*, who presently came down to the Gate, and *Diabolus* saith unto him—

*Mr. speech to  
Emmanuel.* DIAB. *Forasmuch as thou makest it appear by thy White Flag  
that thou art wholly given to Peace and Quiet, I thought meet to  
acquaint thee that we are ready to accept thereof upon terms which  
thou mayest admit.*

I know that thou art given to Devotion, and that Holiness pleaseth thee; yea, that thy great end in making a war upon Mansoul is, that it may be a Holy Habitation. Well, draw off thy forces from the Town, and I will bend Mansoul to thy bow.

*Doubtless  
he will be  
Emmanuel's  
Deputy, and  
he would  
turn Re-  
former.* First, I will lay down all acts of hostility against thee, and will be willing to become thy Deputy, and will, as I have formerly been against thee, now serve thee in the Town of Mansoul. And more particularly.

1. I will persuade Mansoul to receive thee for their Lord; and I know that they will do it the sooner when they shall understand that I am thy Deputy.

2. I will show them wherein they have erred, and that Transgression stands in the way to Life.

3. I will show them the holy Law unto which they must conform, even that which they have broken.

4. I will press upon them the necessity of a Reformation according to thy Law.

5. And, moreover, that none of these things may fail, I myself, at my own proper cost and charge, will set up and maintain a sufficient Ministry, besides Lecturers, in Mansoul.

6. Thou shalt receive, as a token of our Subjection to thee, year by year, what thou shalt think fit to lay and levy upon us in token of our Subjection to thee.

*The answer.* EMM. Then said Emmanuel to him, Oh, full of Deceit, how movable are thy ways! How often hast thou changed and re-changed, if so be thou mightest still keep possession of my Mansoul, though, as has been plainly declared before, I am the right Heir thereof! Often hast thou made thy proposals already, nor is this last a whit better than they. And failing to deceive when thou showedst thyself in thy Black, thou hast now transformed thyself into an Angel of Light, and wouldest, to deceive, be now as a Minister of Righteousness.

*Cot. II. 14*

But know thou, O *Diabolus*, that nothing must be regarded that thou canst propound, for nothing is done by thee but to deceive. Thou neither hast Conscience to God, nor Love to the Town of *Mansoul*; whence, then, should these thy sayings arise but from sinful craft and deceit? He that can of *list* and *will* propound what he pleases, and that wherewith he may destroy them that believe him, is to be abandoned, with all that he shall say. But if Righteousness be such a Beauty-spot in thine eyes now, how is it that Wickedness was so closely stuck to by thee before? But this is by-the-by.

Thou talkest now of a Reformation in *Mansoul*, and that thou thyself, if I will please, wilt be at the head of that Reformation; all the while knowing that the greatest proficiency that man can make in the Law, and the Righteousness thereof, will amount to no more, for the taking away of the Curse from *Mansoul*, than *just nothing at all*. For a Law being broken by *Mansoul*, that had before, upon a supposition of the breach thereof, a Curse pronounced against him for it of God, can never, by his obeying of the Law, deliver himself therefrom (to say nothing of what a Reformation is like to be set up in *Mansoul* when the Devil is become *corrector of vice*). Thou knowest that all that thou hast now said in this matter is nothing but guile and deceit; and is, as it was the *first*, so is it the *last* Card that thou hast to play. Many there be that do soon discern thee when thou shovest them thy *cloven foot*; but in thy *white*, thy *light*, and in thy *transformation*, thou art seen but of a few. But thou shalt not do thus with my *Mansoul*, O *Diabolus*; for I do still love my *Mansoul*.

Besides, I am not come to put *Mansoul* upon Works to live thereby (should I do so, I should be like unto thee); but I am come that by me, and by what I have and shall do for *Mansoul*, they may to my Father be reconciled, though by their sin they have provoked him to anger, and though by the law they can obtain mercy.

Thou talkest of subjecting of this Town to Good, when none desireth it at thy hands. I am sent by my Father to possess it myself, and to guide it by the skilfulness of my

[Rom. 3: 24.]

*All things  
must be now  
in Mansoul.*

Hands into such a conformity to him as shall be pleasing in his sight. I will therefore possess it myself; I will dispossess and cast thee out; I will set up mine own Standard in the midst of them; I will also govern them by new Laws, new Officers, new Motives, and new Ways; yea, I will pull down this Town, and build it again, and it shall be as though it had not been, and it shall then be the glory of the whole Universe.

*Diabolus confounded.*

When *Diabolus* heard this, and perceived that he was discovered in all his deceits, he was confounded, and utterly <sup>10</sup> put to a *nonplus*. But having in himself the Fountain of iniquity, rage, and malice, against both *Shaddai* and his Son, and the beloved Town of *Mansoul*, what doth he but strengthen himself what he could to give fresh Battle to the noble Prince *Emmanuel*? So, then, now we must have another fight before the Town of *Mansoul* is taken. Come up, then, to the Mountains, you that love to see military actions, and behold by both sides how the fatal blow is given, while one seeks to hold, and the other seeks to make himself Master of the famous Town of *Mansoul*. <sup>20</sup>

*New preparations to n. he.*

*Diabolus*, therefore, having withdrawn himself from the Wall to his force that was in the heart of the Town of *Mansoul*, *Emmanuel* also returned to the Camp: and both of them, after their divers ways, put themselves into a posture fit to bid Battle one to another.

*Diabolus despairs of holding Mansoul and therefore contrives to do it what Mischief he can.*

*Diabolus*, as filled with despair of retaining in his hands the famous Town of *Mansoul*, resolved to do what Mischief he could (if, indeed, he could do any) to the army of the Prince and to the famous Town of *Mansoul*; for, alas! it was not the happiness of the silly Town of *Mansoul* that was designed <sup>30</sup> by *Diabolus*, but the utter ruin and overthrow thereof, as now is enough in view. Wherefore he commands his Officers that they should then, when they see that they could hold the Town no longer, do it what harm and mischief they could, renting and tearing men, women, and children. *For*, said he, *we had better quite demolish the place, and leave it like a ruinous heap, than so leave it that it may be an habitation for Emmanuel*.

*Mark 9. 26.*

<sup>27.</sup>

*Emmanuel* again, knowing that the next Battle would issue in his being made Master of the place, gave out a Royal Commandment to all his Officers, High Captains, and Men of War, to be sure to show themselves Men of War against *Diabolus* and all *Diabolonians*; but favourable, merciful, and meek to the old inhabitants of *Mansoul*. *Bend, therefore,* said the Noble Prince, *the hottest front of the Battle against Diabolus and his Men.*

So the day being come, the command was given, and the *The Battle joined and they fight on both sides fiercely.*  
Prince's men did bravely stand to their arms, and did, as before, bend their main force against *Ear-gate* and *Eye-gate*. The Word was then, *Mansoul is won!* So they made their assault upon the Town. *Diabolus*, also, as fast as he could, with the main of his power, made resistance from within; and his high Lords and chief Captains for a time fought very cruelly against the Prince's Army.

But after three or four notable Charges by the Prince and his noble Captains, *Ear-gate* was broken open, and the Bars *Ear-gate broken open.*  
and Bolts wherewith it was used to be fast shut up against the Prince were broken into a thousand pieces. Then did the Prince's Trumpets *sound*, the Captains *shout*, the Town *shake*, and *Diabolus* retreat to his Hold. Well, when the Prince's forces had broken open the Gate, himself came up and did set his Throne in it; also he set his *Standard* thereby, upon a *Mount* that before by his men was cast up to place the mighty Slings thereon. The Mount was called Mount *Hear-Well*. There, therefore, the Prince abode, to wit, hard by the going in at the Gate. He commanded also that the Golden Slings should yet be played upon the Town, especially against the Castle, because for shelter thither was *Diabolus* retreated.

Now, from *Ear-gate* the Street was straight even to the House of Mr. *Recorder* that so was before *Diabolus* took the Town; and hard by his House stood the Castle, which *Diabolus* for a long time had made his irksome Den. The Captains, therefore, did quickly clear that street by the use of their Slings, so that way was made up to the heart of the Town. Then

*The Prince's Standard set up, and the Slings are played still at the Castle.*

did the Prince command that Captain *Boanerges*, Captain *Conviction*, and Captain *Judgment* should forthwith march up the Town to the old Gentleman's Gate. Then did the Captains in most warlike manner enter into the Town of *Mansoul*, and, marching in with flying Colours, they came up to the *Recorder's* House, and that was almost as strong as was the Castle. Battering Rams they took also with them, to plant against the Castle Gates. When they were come to the House of Mr. *Conscience*, they knocked, and demanded entrance. Now, the old Gentleman, not knowing as yet fully their design, kept his Gates shut all the time of this fight. Wherefore *Boanerges* demanded entrance at his Gates ; and no man making answer, he gave it one stroke with the head of a Ram, and this made the old Gentleman shake, and his House to tremble and totter. Then came Mr. *Recorder* down to the Gates, and, as he could, with quivering lips, he asked who was there. *Boanerges* answered, *We are the Captains and Commanders of the great Shaddai and of the blessed Emmanuel, his Son, and we demand possession of your House for the use of our noble Prince.* And with that the Battering-ram gave the Gate another shake. This made the old Gentleman tremble the more, yet durst he not but open the Gate : then the King's forces marched in, namely, the three brave Captains mentioned before. Now, the *Recorder's* House was a place of much convenience for *Emmanuel*, not only because it was near to the Castle and strong, but also because it was large, and fronted the Castle, the Den where now *Diabolus* was, for he was now afraid to come out of his hold. As for Mr. *Recorder*, the Captains carried it very reservedly to him ; as yet he knew nothing of the great designs of *Emmanuel*, so that he did not know what judgment to make, nor what would be the end of such thundering beginnings. It was also presently noised in the Town how the *Recorder's* House was possessed, his Rooms taken up, and his Palace made the seat of the War ; and no sooner was it noised abroad, but they took the alarm as warmly, and gave it out to others of his friends ; and you know, as a Snow-ball loses nothing by rolling, so in little time the whole Town was possessed that they must expect nothing from the Prince but Destruction ;

*Conscience.**They go up to the Recorder's house.**They demand entrance.**They go in.**They do keep themselves reserved from the Recorder.**His house the seat of War.*

and the ground of the business was this, the *Recorder* was afraid, the *Recorder* trembled, and the Captains carried it strangely to the *Recorder*. So many came to see. But when they with their own eyes did behold the Captains in the Palace, and their Battering-rams ever playing at the Castle Gates to beat them down, they were riveted in their fears, and it made them all in amaze. And, as I said, the Man of the House would encrease all this; for whoever came to him, or discoursed with him, nothing would he talk of, tell them, or hear, but that Death and Destruction now attended *Mansoul*.

*For, quoth the old Gentleman, you are all of you sensible that we all have been Traitors to that once despised, but now famously victorious and glorious Prince Emmanuel; for he now, as you see, doth not only lie in close Siege about us, but hath forced his entrance in at our Gates. Moreover, Diabolus flees before him; and he hath, as you behold, made of my House a Garrison against the Castle, where he is. I, for my part, have transgressed greatly; and he that is clean, 'tis well for him. But I say I have transgressed greatly in keeping Silence when I should have spoken, and in perverting Justice when I should have executed the same. True, I have suffered something at the hand of Diabolus for taking part with the Laws of King Shaddai; but that, alas! what will that do? will that make compensation for the Rebellions and Treasons that I have done, and have suffered without gainsaying to be committed in the Town of Mansoul? Oh! I tremble to think what will be the end of this so dreadful and so iresful a beginning!*

Now, while these brave Captains were thus busy in the *House of the old Recorder*, Captain *Execution* was as busy, in other parts of the Town, in securing the back-Streets and the Walls. He also hunted the Lord *Willbewill* sorely; he suffered him not to rest in any corner. He pursued him so hard that he drove his men from him, and made him glad to thrust his head into a hole. Also this mighty Warrior did cut three of the Lord *Willbewill's* Officers down to the ground; one was old Mr. *Prejudice*, he that had his crown crackt in the Mutiny. This man was made by Lord *Willbewill* keeper of *Ear-gate*, and fell by the hand of Captain *Execution*. There was also one Mr. *Backward-to-all-but-Naught*, and he also was one of

*The office of  
Conscience  
when he is  
awakened*

*The bratze  
exploits of  
the Captain  
Execution.*

*old Pre-  
ju dice slain.*

Backward-  
to-all-but-  
Naught  
stain.

Treacherous  
stain.

Captain  
Good-Hope  
doth stay  
Captain  
Blindfold,

and old  
Ill-Pause.

The old  
Townsmen  
met and  
consult.

The Town  
does petition  
and are  
answered  
with silence.

Lord *Willbewill's* Officers, and was the Captain of the two Guns that once were mounted on the top of *Ear-gate*. He also was cut down to the ground by the hands of Captain *Execution*. Besides these two, there was another, a third, and his name was Captain *Treacherous*; a vile man this was, but one that *Willbewill* did put a great deal of confidence in: but him also did this Captain *Execution* cut down to the ground with the rest.

He also made a very great slaughter among my Lord *Willbewill's* Soldiers, killing many that were stout and sturdy, and 10 wounding many that for *Diabolus* were nimble and active. But all these were *Diabolonians*; there was not a man, a native of *Mansoul*, hurt.

Other feats of War were also likewise performed by other of the Captains, as at *Eye-gate*, where Captain *Good-Hope* and Captain *Charity* had a charge, was great execution done. For the Captain *Good-Hope* with his own hands slew one Captain *Blindfold*, the keeper of that Gate. This *Blindfold* was Captain of a thousand men, and they were they that fought with *Mauls*. He also pursued his men, slew many, and wounded 20 more, and made the rest hide their heads in corners.

There was also at that gate Mr. *Ill-Pause*, of whom you have heard before. He was an old man, and had a beard that reached down to his girdle: the same was he that was Orator to *Diabolus*: he did much mischief in the Town of *Mansoul*, and fell by the hand of Captain *Good-Hope*.

What shall I say? The *Diabolonians* in these days lay dead in every corner, though too many yet were alive in *Mansoul*.

Now, the old *Recorder* and my Lord *Understanding*, with some others of the chief of the Town, to wit, such as knew 30 they must stand and fall with the famous Town of *Mansoul*, came together upon a day, and, after consultation had, did jointly agree to draw up a Petition, and to send it to *Emmanuel*, now while he sat in the Gate of *Mansoul*. So they drew up their Petition to *Emmanuel*, the contents whereof were these:—

That they, the old inhabitants of the now deplorable Town of *Mansoul*, confessed their sin, and were sorry that they had offended his Princely Majesty, and prayed that he would spare their lives.

Upon this Petition he gave no answer at all, and that did trouble them yet so much the more. Now, all this while the Captains that were in the *Recorder's* house were playing with the Battering-rams at the Gates of the Castle, to beat them down. So, after some time, labour, and travel, the Gate of the Castle that was called *Impregnable* was beaten open, and broken into several splinters; and so a way made to go up to the Hold in which *Diabolus* had hid himself. Then were tidings sent down to *Ear-gate*, for *Emmanuel* still abode there, to let him know that a way was made in at the Gates of the Castle of *Mansoul*. But, oh! how the Trumpets at the tidings sounded throughout the Prince's Camp, for that now the War was so near an end, and *Mansoul* itself of being set free.

*The Castle Gates broke open.*

Then the Prince arose from the place where he was, and took with him such of his Men of War as were fittest for that expedition, and marched up the Street of *Mansoul* to the old *Recorder's* House.

Now, the Prince himself was clad all in Armour of Gold, and so he marched up the Town, with his Standard borne before him; but he kept his Countenance much reserved, all the way as he went, so that the people could not tell how to gather to themselves love or hatred by his looks. Now, as he marched up the Street, the Townsfolk came out at every door to see, and could not but be taken with his Person and the Glory thereof, but wondered at the reservedness of his Countenance; for as yet he spake more to them by his Actions and Works than he did by Words or Smiles. But also poor *Mansoul* (as in such cases all are apt to do), they interpreted the carriages of *Emmanuel* to them as did *Joseph's* brethren his to them, even all the quite contrary way. *For*, thought they, if *Emmanuel* loved us, he would show it to us by sword or carriage; but none of these he doth, therefore *Emmanuel* hates us. Now if *Emmanuel* hates us, then *Mansoul* shall be slain, then *Mansoul* shall become a dunghill. They knew that they had transgressed his Father's Law, and that against him they had been in with *Diabolus*, his Enemy. They also knew that the Prince *Emmanuel* knew all this; for they were convinced that he was [2 Sam. 14] as an Angel of God, to know all things that are done in the <sup>20<sup>o</sup></sup>

*Emmanuel marches into Mansoul.*

*How they interpret Emmanuel's carriage.*

earth; and this made them think that their condition was miserable, and that the good Prince would make them desolate.

*And, thought they, what time so fit to do this in as now, when he has the bridle of Mansoul in his hand?* And this I took special notice of, that the Inhabitants, notwithstanding all this, could not—no, they could not, when they saw him march through the Town, but eringe, bow, bend, and were ready to lick the dust of his feet. They also wished a thousand times over that he would become their Prince and Captain, and would become their Protection. They would also, one to another, talk of the comeliness of his Person, and how much for glory and valour he outstripped the great ones of the World. But, poor hearts! as to themselves, their thoughts would change, and go upon all manner of extremes. Yea, through the working of them backward and forward, *Mansoul* became as a ball tossed, and as a rolling thing before the whirlwind.

Now, when he was come to the Castle Gates, he commanded *Diabolus* to appear, and to surrender himself into his hands. But, oh! how loth was the Beast to appear! how he stuck at it! how he shrank! how he eringed! yet out he came to the Prince. Then *Emmanuel* commanded, and they took *Diabolus* and bound him fast in chains, the better to reserve him to the Judgment that he had appointed for him. But *Diabolus* stood up to entreat for himself that *Emmanuel* would not send him into the deep, but suffer him to depart out of *Mansoul* in peace.

When *Emmanuel* had taken him and bound him in chains, he led him into the *Market-place*, and there, before *Mansoul*, stripped him of his armour in which he boasted so much before. This now was one of the Acts of Triumph of *Emmanuel* over his Enemy; and all the while that the Giant was stripping, the Trumpets of the Golden Prince did sound a-main; the Captains also shouted, and the Soldiers did sing for joy.

Then was *Mansoul* called upon to behold the beginning of *Emmanuel's* Triumph over him in whom they so much had trusted, and of whom they so much had boasted in the days when he flattered them.

I. 22. 18.]  
*He comes up  
to the Castle  
and com-  
mands  
Diabolus to  
surrender  
himself.  
He is taken  
and bound  
in chains.  
Jude 6.]*

I. 22. 31.]

I. 22. 22.]

*Mansoul  
must hold  
it.*

Thus having made *Diabolus* naked in the eyes of *Mansoul*, and before the Commanders of the Prince, in the next place he commands that *Diabolus* should be bound with chains to his Chariot Wheels. Then leaving of some of his forces, to wit, Captain *Boanerges* and Captain *Conviction*, as a guard for the Castle Gates, that resistance might be made on his behalf (if any that heretofore followed *Diabolus* should make an attempt to possess it), he did ride in triumph over him quite through the Town of *Mansoul*, and so out at and before the Gate called *Eye-gate*, to the Plain where his Camp did lie.

But you cannot think, unless you had been there, as I was, what a shout there was in *Emmanuel's* Camp when they saw the *Tyrant* bound by the hand of their noble Prince, and tied to his Chariot Wheels! And they said, *He hath led captivity captive, he hath spoiled Principalities and Powers.* *Diabolus is subjected to the Power of his Sword, and made the object of all Derision.*

Those also that rode *Reformades*, and that came down to see the Battle, they shouted with that greatness of voice, and sung with such melodious notes, that they caused them that dwell in the highest Orbs to open their windows, put out their heads, and look down to see the cause of that Glory.

The Townsmen, also, so many of them as saw this sight, were, as it were, while they looked, betwixt the Earth and the Heavens. True, they could not tell what would be the issue of things as to them; but all things were done in such excellent methods, and, I cannot tell how, but things in the management of them seemed to cast a smile towards the Town, so that their eyes, their heads, their hearts, and their minds, and all that they had, were taken and held while they observed *Emmanuel's* order.

So, when the brave Prince had finished this part of his Triumph over *Diabolus* his foe, he turned him up in the midst of his contempt and shame, having given him a charge no more to be a possessor of *Mansoul*. Then went he from *Emmanuel*, and out of the midst of his Camp, to inherit the parched places in a salt land, seeking rest, but finding none.

Now Captain *Boanerges* and Captain *Conviction* were, both

*He is born to his Chariot wheels.*  
Eph. 4. 8.

*The Prince rides in triumph over him in the sight of Mansoul.*

Eph. 4. 8.  
Col. 2. 15. i.

*The Reformades joy in the Reformades.*

Luke 15. 7.  
10.

*The men of Mansoul taken with Emmanuel.*

Jer. 17. 6.  
Matt. 12. 43.

*The carriage of  
Boanerges  
and of  
Captain  
Conviction  
do crush the  
spirit of  
Mansoul.*

of them, men of very great majesty; their faces were like the faces of Lions, and their words like the roaring of the Sea; and they still quartered in Mr. *Conscience's* House, of whom mention was made before. When, therefore, the high and mighty Prince had thus far finished his Triumph over *Diabolus*, the Townsmen had more leisure to view and to behold the actions of these noble Captains. But the Captains carried it with that terror and dread in all that they did (and you may be sure that they had private instructions so to do), that they kept the Town under continual heart-aching, and caused (in <sup>10</sup> their apprehension) the well-being of *Mansoul* for the future to hang in doubt before them, so that for some considerable time they neither knew what Rest, or Ease, or Peace, or Hope, meant.

Nor did the Prince himself as yet abide in the Town of *Mansoul*, but in his royal Pavilion in the Camp, and in the midst of his Father's forces. So, at a time convenient, he sent special orders to Captain *Boanerges* to summons *Mansoul*, the whole of the Townsmen, into the Castle-yard, and then and there, before their faces, to take my Lord *Understanding*, <sup>20</sup> Mr. *Conscience*, and that notable one, the Lord *Willbewill*, and put them all three in Ward, and that they should set a strong Guard upon them there until his pleasure concerning them was further known: the which orders, when the Captains had put them in execution, made no small addition to the fears of the Town of *Mansoul*; for now, to their thinking, were their former fears of the ruin of *Mansoul* confirmed. Now what Death they should die, and how long they should be in dying, was that which most perplexed their Heads and Hearts; yea, they were afraid that *Emmanuel* would command them all into <sup>30</sup> the Deep, the place that the Prince *Diabolus* was afraid of, for they knew that they had deserved it. Also to die by the sword in the face of the Town, and in the open way of disgrace, from the hand of so good and so holy a Prince, that, too, troubled them sore. The Town was also greatly troubled for the men that were committed to Ward, for that they were their Stay and their Guide, and for that they believed that, if those men were cut off, their execution would be but the

*The Prince  
commands,  
and the  
Captains  
put the three  
chief of  
Mansoul in  
Ward.*

*Mansoul  
greatly  
distressed.*

beginning of the ruin of the Town of *Mansoul*. Wherefore, what do they, but together with the men in prison, draw up a petition to the Prince, and sent it to *Emmanuel* by the hand of Mr. *Would-Live*. So he went, and came to the Prince's quarters, and presented the Petition, the sum of which was this:—

*Great and wondrous Potentate, Victor over Diabolus, and Conqueror of the Town of Mansoul,—We, the miserable inhabitants of that most woful Corporation, do humbly beg that we may find favour in thy sight, and remember not against us former transgressions, nor yet the sins of the chief of our Town; but spare us, according to the Greatness of thy Mercy, and let us not die, but live in thy sight. So shall we be willing to be thy Servants, and, if thou shalt think fit, to gather our Meat under thy Table. Amen.*

So the Petitioner went, as was said, with his Petition to the Prince; and the Prince took it at his hand, but sent him away with Silence. This still afflicted the Town of *Mansoul*; but yet, considering that now they must either petition or die, for now they could not do anything else, therefore they consulted again, and sent another Petition; and this petition was much <sup>Their</sup> after the form and method of the former. <sup>petition</sup> <sub>again.</sub>

But when the Petition was drawn up, *By whom should they send it?* was the next question; for they would not send this by him by whom they sent the first, for they thought that the Prince had taken some offence at the manner of his deportment before him: so they attempted to make Captain *Conviction* their messenger with it; but he said that he neither durst nor would petition *Emmanuel* for *Traitors*, nor be to the Prince an advocate for *Rebels*. Yet withal, said he, *our Prince is good, and you may adventure to send it by the hand of one of your Town,* <sup>1 Kin. xx. 31.</sup> *provided he went with a Rope about his head, and pleaded nothing but Mercy.*

Well, they made, through fear, their delays as long as they could, and longer than delays were good; but fearing at last the dangerousness of them, they thought, but with many a fainting in their minds, to send their petition by Mr. *Desires-Awake*; so they sent for Mr. *Desires-Awake*. Now he dwelt in a very mean Cottage in *Mansoul*, and he came at his Neighbours' request. So they told him what they had done, and

*They sent a Petition to Emmanuel by the hand of Mr. Would-Live.*

*They are answered with silence.*

*Their petition again.*

*again.*

*again.*

what they would do, concerning petitioning, and that they did desire of him that he would go therewith to the Prince.

Then said Mr. Desires-Awake, *Why should not I do the best I can to save so famous a Town as Mansoul from deserved destruction?* They therefore delivered the Petition to him, and told him how he must address himself to the Prince, and wisht him ten thousand good speeds. So he comes to the Prince's Pavilion, as the first, and asked to speak with his Majesty. So word was carried to *Emmanuel*, and the Prince came out to the man. When Mr. Desires-Awake saw the Prince, he fell flat with his face to the ground, and cried out, *O that Mansoul [Gen. 17. 18.] might live before thee!* and with that he presented the Petition; the which when the Prince had read, he turned away for a [Gen. 41. 24; 47. 31.] while and wept; but restraining himself, he turned again to the man, (who all this while lay crying at his feet, as at the first) and said to him, *Go thy way to thy place, and I will consider of thy requests.*

Now, you may think that they of *Mansoul* that had sent him, what with guilt and what with fear lest their Petition should be rejected, could not but look with many a long look, 20 and that, too, with strange workings of heart, to see what would become of their Petition. At last they saw their Messenger coming back. So, when he was come, they asked him how he fared, what *Emmanuel* said, and what was become of the Petition. But he told them that he would be silent till he came to the Prison to my Lord *Mayor*, my Lord *Willbewill*, and Mr. *Recorder*. So he went forwards towards the Prison-house, where the men of *Mansoul* lay bound. But, O! what a Multitude flockt after, to hear what the Messenger said. So, when he was come, and had showed himself at the Gate 30 of the Prison, my Lord *Mayor* himself lookt as white as a clout; the *Recorder* also did quake. But they asked and said, *Come, good Sir, what did the great Prince say to you?* Then said Mr. Desires-Awake, *When I came to my Lord's Pavilion, I called, and he came forth. So I fell prostrate at his feet, and delivered to him my Petition; (for the Greatness of his Person and the Glory of his Countenance would not suffer me to stand upon my legs.) Now as he received the Petition, I cried, Oh that*

*Mr. Desires-Awake goes with the Petition to the Prince.*

[Gen. 17. 18.]  
[Gen. 41. 24;  
47. 31.]  
*His enter-  
tainment.*

*His return  
and answer  
to them  
that sent  
him.*

Mansoul might live before thee ! So, when for a while he had looked thereon, he turned him about, and said to his servant, Go thy way to thy place again, and I will consider of thy requests. The Messenger added, moreover, and said, *The Prince to whom you sent me is such a one for Beauty and Glory, that whoso sees him must both love and fear him. I, for my part, can do no less ; but I know not what will be the end of these things.*

At this answer, they were all at a stand, both they in Prison <sup>Mansoul confounded at the answer.</sup> and they that followed the Messenger thither to hear the news ; nor knew they what or what manner of interpretation to put upon what the Prince had said. Now, when the Prison was cleared of the throng, the Prisoners among themselves began to comment upon *Emmanuel's* words. My Lord *Mayor* <sup>The Prisoners' judgment upon the Prince's answer.</sup> said that the *Answer* did not look with a rugged face ; but *Will-bewill* said that it betokened Evil ; and the *Recorder*, that it was a *Messenger of Death*. Now they that were left, and that stood behind, and so could not so well hear what the Prisoners said, some of them catched hold of one piece of a sentence, and some on a bit of another ; some took hold of what the *Messenger* said, and some of the Prisoners' judgment thereon ; so none had the right understanding of things. But you cannot imagine what work these people made, and what a confusion there was in *Mansoul* now.

For presently they that heard what was said flew about the Town, one crying one thing, and another the quite contrary ; and both were sure enough that they told true ; for *they did bear, they said, with their ears what was said, and therefore could not be deceived.* One would say, *We must all be killed* ; another would say, *We must all be saved* ; and a third would say that the Prince would not be concerned with Mansoul ; and a fourth, that the Prisoners must be suddenly put to death. And, as I said, every one stood to it that he told his tale the rightest, and that all others but he were out. Wherefore *Mansoul* had now molestation upon molestation, nor could any man know on what to rest the Sole of his Foot ; for one would go by now, and as he went, if he heard his Neighbour tell his tale, to be sure he would tell the quite contrary, and both would stand in it that he told the Truth. Nay, some of

Mansoul in perplexity.

them had got this story by the end, that the Prince did intend to put Mansoul to the sword. And now it began to be dark, wherefore poor Mansoul was in sad perplexity all that Night until the Morning.

*What will not guilt do?*

But, so far as I could gather by the best information that I could get, all this hubbub came through the words that the Recorder said when he told them that, in his judgment, the Prince's answer was a Messenger of Death. 'Twas this that fired the Town, and that began the fright in Mansoul; for Mansoul in former times did use to count that Mr. Recorder 10 was a Seer, and that his sentence was equal to the best of Oracles; and thus was Mansoul a terror to itself.

And now did they begin to feel what were the effects of stubborn Rebellion, and unlawful Resistance against their Prince. I say, they now began to feel the effects thereof by Guilt and Fear, that now had swallowed them up; and who more involved in the one but they that were most in the other, to wit, the chief of the Town of Mansoul?

*They resolve to petition again.*

To be brief: when the fame of the fright was out of the Town, and the Prisoners had a little recovered themselves, 20 they take to themselves some heart, and think to petition the Prince for life again. So they did draw up a third Petition, the contents whereof were these:—

*Their petition.*

*Prince Emmanuel the Great, Lord of all worlds, and Master of Mercy,—We, thy poor wretched, miserable, dying Town of Mansoul, do confess unto thy great and glorious Majesty that we have sinned against thy Father and Thee, and are no more worthy to be called thy Mansoul, but rather to be cast into the Pit. If thou wilt slay us, we have deserved it. If thou wilt condemn us to the Deep, we cannot but say thou art righteous. We cannot complain, 30 whatever thou dost, or however thou carriest it towards us. But, oh! let Mercy reign, and let it be extended to us! Oh, let Mercy take hold upon us, and free us from our transgressions, and we will sing of thy Mercy and of thy Judgment! Amen.*

*Prayer attended with difficulty.*

This Petition, when drawn up, was designed to be sent to the Prince as the first; but who should carry it?—that was the question. Some said, Let him do it that went with the first; but others thought not good to do that, and that because he

sped no better. Now, there was an old man in the Town, and his name was Mr. Good-Deed: a man that bare only the Name, but had nothing of the Nature of the thing. Now, some were for sending him; but the Recorder was by no means for that. *For, said he, we now stand in need of, and are pleading for Mercy; wherefore, to send our Petition by a man of this name will seem to cross the Petition itself. Should we make Mr. Good-Deed our Messenger when our Petition cries for Mercy?*

Old Good-  
Deed fr-  
ounded a  
fit person  
to carry the  
Petition: the  
old Recorder  
opposes it,  
and he is  
rejected.

*Besides, quoth the old Gentleman, should the Prince now, as 10 he receives the Petition, ask him, and say, What is thy name? as nobody knows but he will, and he should say, Old Good-Deed, what, think you, would Emmanuel say but this?—Ay, is old Good-Deed yet alive in Mansoul? then let old Good-Deed save you from your distresses. And if he says so, I am sure we are lost; nor can a thousand of old Good-Deeds save Mansoul.*

After the Recorder had given in his reasons why old Good-Deed should not go with this Petition to Emmanuel, the rest of the Prisoners and chief of Mansoul opposed it also, and so old Good-Deed was laid aside, and they agreed to send Mr. Desires-20 Awake again. So they sent for him, and desired him that he would a second time go with their Petition to the Prince; and he readily told them he would. But they bid him that in any wise he should take heed that in no Word or Carriage he gave offence to the Prince; *for, by doing so, for aught we can tell, you may bring Mansoul into utter destruction,* said they.

Now Mr. Desires-Awake, when he saw that he must go on this Errand, besought that they would grant that Mr. Wet-Eyes might go with him. Now this Mr. Wet-Eyes was a near neighbour of Mr. Desires; a poor man, a man of a broken 30 spirit, yet one that could speak well to a Petition; so they granted that he should go with him. Wherefore, they address themselves to their business. Mr. Desires put a rope upon his head, and Mr. Wet-Eyes went with hands wringing together. Thus they went to the Prince's Pavilion.

Now, when they went to petition this third time, they were not without thoughts that, by often coming, they might be a burden to the Prince. Wherefore, when they were come to the door of his Pavilion, they first made their apology for

*Their  
Apology for  
their coming  
again.*

themselves, and for their coming to trouble Emmanuel so often ; and they said that they came not hither to-day for that they delighted in being troublesome, or for that they delighted to bear themselves talk, but for that necessity caused them to come to his Majesty. They could, they said, have no rest day nor night, because of their Transgressions against Shaddai and against Emmanuel his Son. They also thought that some misbehaviour of Mr. Desires-Awake the last time might give some distaste to his Highness, and so cause that he returned from so merciful a Prince empty, and without countenance. So, when they had made this apology, Mr. Desires-Awake cast himself prostrate upon the ground, as at the first, at the feet of the mighty Prince, saying, *Ob, that Mansoul might live before thee!* and so he delivered his Petition. The Prince then, having read the Petition, turned aside awhile as before, and coming again to the place where the Petitioner lay on the ground, he demanded what his name was, and of what esteem in the account of Mansoul, for that he, above all the multitude in Mansoul, should be sent to him upon such an Errand. Then said the Man to the

*Mr. Desires  
his free  
Speech to the  
Prince.*

Prince, *O, let not my Lord be angry; and why enquirest thou after 20 the name of such a dead dog as I am? Pass by, I pray thee, and take not notice of who I am, because there is, as thou very well knowest, so great a disproportion between me and thee. Why the Townsmen chose to send me on this Errand to my Lord, is best known to themselves; but it could not be for that they thought that I had favour with my Lord. For my part, I am out of Charity with myself; who, then, should be in Love with me? Yet live I would, and so would I that my Townsmen should; and because both they and myself are guilty of great Transgressions, therefore they have sent me, and I am come in their Names to beg of my 30 Lord for Mercy. Let it please thee, therefore, to incline to Mercy; but ask not what thy Servants are.*

Then said the Prince, *And what is he that is become thy Companion in this so weighty a matter?* So Mr. Desires told Emmanuel that he was a poor Neighbour of his, and one of his most intimate Associates. And his Name, said he, may it please your most excellent Majesty, is Wet-Eyes, of the Town of Mansoul. I know that there are many of that name that are naught; but I

hope 'twill be no offence to my Lord that I have brought my poor Neighbour with me.

Then Mr. Wet-Eyes fell on his face to the ground, and made this Apology for his coming with his Neighbour to his Lord:—

*Oh, my Lord, quoth he, what I am I know not myself, nor whether my Name be feigned or true, especially when I begin to think what some have said, namely, that this Name was given me because Mr. Repentance was my Father. Good men have bad Children, and the Sincere do oftentimes beget Hypocrites. My Mother also called me by this name from the cradle; but whether because of the Moistness of my brain, or because of the Softness of my heart, I cannot tell. I see Dirt in mine own Tears, and Filthiness in the bottom of my Prayers. But I pray thee (and all this while the Gentleman wept) that thou wouldest not remember against us our Transgressions, nor take offence at the unqualifiedness of thy Servants, but mercifully pass by the sin of Mansoul, and refrain from the glorifying of thy Grace no longer.*

So at his bidding they arose, and both stood trembling before him, and he spake to them to this purpose:—

20 *The Town of Mansoul bath grievously rebelled against my Father, in that they have rejected him from being their King, and did choose to themselves for their Captain a Liar, a Murderer, and a Runagate slave. For this Diabolus, your pretended Prince, though once so highly accounted of by you, made rebellion against my Father and me, even in our Palace and highest Court there, thinking to become a Prince and King. But being there timely discovered and apprehended, and for his wickedness bound in chains and separated to the Pit with those that were his Companions, he offered himself to you, and you have received him.*

30 *Now this is, and for a long time bath been, a high Affront to my Father; wherefore my Father sent to you a powerful Army, to reduce you to your obedience. But you know how these men, their Captains and their Counsels, were esteemed of you, and what they received at your hand. You rebelled against them, you shut your Gates upon them, you bid them Battle, you fought them, and fought for Diabolus against them. So they sent to my Father for more power, and I, with my Men, are come to subdue you. But as you treated the Servants, so you treated their Lord. You stood up in*

*Mr. Wet-Eyes' apology for his coming with his neighbour.*

*hostile manner against me, you shut up your Gates against me, you turned the deaf Ear to me, and resisted as long as you could; but now I have made a Conquest of you. Did you cry me Mercy so long as you had hopes that you might prevail against me? But now I have taken the Town, you cry. But why did you not cry before, when the White flag of my Mercy, the Red flag of Justice, and the Black flag that threatened Execution, were set up to cite you to it? Now I have conquered your Diabolus, you come to me for Favour; but why did you not help me against the mighty? Yet I will consider your Petition, and will answer it so as will be for 10 my Glory.*

*Go bid Captain Boanerges and Captain Conviction bring the Prisoners out to me into the Camp to-morrow, and say you to Captain Judgment and Captain Execution, Stay you in the Castle, and take good heed to yourselves that you keep all quiet in Mansoul until you shall hear further from me. And with that he turned himself from them, and went into his royal Pavilion again.*

So the Petitioners, having received this answer from the Prince, returned, as at the first, to go to their Companions 20 again. But they had not gone far, but thoughts began to work in their minds that no Mercy as yet was intended by the Prince to *Mansoul*. So they went to the place where the Prisoners lay bound; but these workings of mind about what would become of *Mansoul* had such strong power over them, that by that they were come unto them that sent them, they were scarce able to deliver their Message.

But they came at length to the Gates of the Town (now the Townsmen with earnestness were waiting for their return), where many met them, to know what answer was 30 made to the Petition. Then they cried out to those that were sent, *What news from the Prince? and what hath Emmanuel said?* But they said that they must, as afore, go up to the Prison, and there deliver their message. So away they went to the Prison, with a multitude at their heels. Now when they were come to the Grates of the Prison, they told the first part of *Emmanuel's* speech to the Prisoners, to wit, how he reflected upon their disloyalty to his Father and

himself, and how they had chosen and closed with *Diabolus*, had fought for him, hearkened to him, and been ruled by him, but had despised Him and his men. This made the Prisoners look pale; but the Messengers proceeded and said, *He, the Prince, said, moreover, that he would consider your Petition, and give such answer thereto as would stand with hisers.* The Messengers in telling their tale right the Prisoners.

*Glory.* And as these words were spoken, Mr. *Wet-Eyes* gave a great sigh. At this they were all of them struck into their dumps, and could not tell what to say: fear also possessed them in a marvellous manner, and death seemed to sit upon some of their Eyebrows. Now there was in the company a notable, sharp-witted fellow, a mean man of estate, and his name was old *Inquisitive*. This man asked the Petitioners if they had told out every whit of what *Emmanuel* said, and they answered, *Verily, no.* Then said *Inquisitive*, *I thought so, indeed. Pray, what was it more that he said unto you?* Then they paused awhile; but at last they brought out all, saying, The Prince bade us bid Captain *Boanerges* and Captain *Conviction* bring the Prisoners down to him to-morrow; and that Captain *Judgment* and Captain *Execution* should take charge of the Castle and Town till they should hear further from him. They said also, that when the Prince had commanded them thus to do, he immediately turned his back upon them, and went into his royal Pavilion.

But, O! how this return, and specially this last clause of it, *that the Prisoners must go out to the Prince into the Camp,* brake all their loins in pieces! Wherefore, with one voice they set up a cry that reached up to the Heavens. This done, each of the three prepared himself to die (and the Recorder said unto them, *This was the thing that I feared;*) Conscience. for they concluded that to-morrow, by that the Sun went down, they should be tumbled out of the world. The whole Town, also, counted of no other but that, in their time and order, they must all drink of the same cup. Wherefore the Town of *Mansoul* spent that night in mourning, and sack-cloth, and ashes. The Prisoners, also, when the time was come for them to go down before the Prince, dressed themselves in mourning attire, with ropes upon their heads. The

*I am thoughts.*

whole Town of *Mansoul* also showed themselves upon the Wall, all clad in mourning-weeds, if, perhaps, the Prince with the sight thereof might be moved with Compassion. But, O! how the *Busy-bodies* that were in the Town of *Mansoul* did now concern themselves! They did run here and there through the streets of the Town by companies, crying out as they ran in tumultuous wise, one after one manner and another the quite contrary, to the almost utter distraction of *Mansoul*.

*The Prisoners had to trial.*

Well, the time is come that the Prisoners must go down to 10 the Camp, and appear before the Prince. And thus was the manner of their going down. Captain *Boanerges* went with a Guard before them, and Captain *Conviction* came behind, and the Prisoners went down, bound in chains, in the midst. So, I say, the Prisoners went in the midst, and the Guard went with flying colours behind and before, but the Prisoners went with drooping spirits.

*How they went.*

[*1 Kings 20.  
32.*]

Or, more particularly, thus:—The Prisoners went down all in mourning; they put ropes upon themselves; they went on smiting themselves on the breasts, but durst not lift up 20 their eyes to Heaven. Thus they went out at the Gate of *Mansoul*, till they came into the midst of the Prince's Army, the sight and glory of which did greatly heighten their Affliction. Nor could they now longer forbear, but cry out aloud, *O, unhappy men! O, wretched men of Mansoul!* Their chains, still mixing their dolorous notes with the cries of the Prisoners, made the noise more lamentable.

So, when they were come to the door of the Prince's Pavilion, they cast themselves prostrate upon the place; then one went in and told his Lord that the Prisoners were 30 come down. The Prince then ascended a Throne of State, and sent for the Prisoners in; who, when they came, did tremble before him, also they covered their faces with shame. Now, as they drew near to the place where he sat, they threw themselves down before him. Then said the Prince to the Captain *Boanerges*, *Bid the Prisoners stand upon their feet.* Then they stood trembling before him, and he said, *Are you the men that heretofore were the Servants of Shaddai?* And

*They fall down prostrate before him.*

they said, *Yes, Lord, yes.* Then said the Prince again, *Are they are you the men that did suffer yourselves to be corrupted and defiled upon their trial by that abominable one, Diabolus?* And they said, *We did more than suffer it, Lord; for we choose it of our own Mind.* The Prince asked further, saying, *Could you have been content that your Slavery should have continued under his Tyranny as long as you had lived?* Then said the prisoners, *Yes, Lord, yes; for his ways were pleasing to our Flesh, and we were grown aliens to a better state.* And did you, said he, when I come up  
10 against this Town of Mansoul, heartily wish that I might not have the Victory over you? *Yes, Lord, yes,* said they. Then said the Prince, *And what Punishment is it, think you, that you deserve at my Hand, for these and other your high and mighty Sins?* And they said, *Both Death and the Deep, Lord; for we have deserved no less.* He asked again, *If they had aught to say for themselves why the Sentence, that they confessed that they had deserved, should not be passed upon them?* And they said, *We can say nothing, Lord: thou art just, for we have sinned.* Then  
20 said the Prince, *And for what are those Ropes on your heads? They condemn them selves.*

20 The prisoners answered, *These Ropes are to bind us withal, to Sins.* <sup>Prov. 5. 22.</sup>  
the place of Execution, if Mercy be not pleasing in thy sight. So he further asked, if all the men in the Town of Mansoul were in this Confession, as they? And they answered, *All the Natives, Lord; but for the Diabolonians that came into our Town when the Tyrant got possession of us, we can say nothing for them.* <sup>Powers of the Soul. Corruptions proclaimed.</sup>

Then the Prince commanded that a Herald should be and lusters. called, and that he should, in the midst and throughout the camp of Emmanuel, proclaim, and that with sound of Trumpet, that the Prince, the Son of Skaddai, had, in his Father's name, and for his Father's glory, gotten a perfect Conquest and Victory over Mansoul; and that the Prisoners should follow him, and say, *Amen.* So this was done, as he had commanded. And presently the music that was in the upper region sounded melodiously. The Captains that were in the Camp shouted, and the Soldiers did sing Songs of Triumph to the Prince. The Colours waved in the wind, and great joy was everywhere, only it was wanting as yet in the hearts of the men of Mansoul. <sup>Joy for the Victory.</sup>

*They are pardoned, and are commanded to proclaim it to-morrow in Mansoul.*

Then the Prince called for the Prisoners to come and to stand again before him; and they came, and stood trembling. And he said unto them, *The sins, trespasses, iniquities, that you, with the whole Town of Mansoul, have from time to time committed against my Father and me, I have power and commandment from my Father to forgive to the Town of Mansoul, and do forgive you accordingly.* And having so said, he gave them, written in Parchment, and sealed with seven Seals, a large and general pardon, commanding my Lord Mayor, my Lord Willbewill, and Mr. Recorder, *to proclaim and to cause it to be proclaimed to-morrow, by that the sun is up, throughout the whole Town of Mansoul.*

*Their rags are taken from them.* Isa. 61. 3. Moreover, the Prince stripped the Prisoners of their mourning weeds, and gave them *Beauty for Ashes, the Oil of joy for Mourning, and the Garment of praise for the Spirit of heaviness.*

*A strange alteration.* Then he gave to each of the three, *Jewels of gold, and precious Stones,* and took away their *Ropes,* and put *Chains of gold* about their necks, and *Ear-rings* in their ears. Now, the Prisoners, when they did hear the gracious words of Prince Emmanuel, and had beheld all that was done unto them, fainted almost quite away; for the Grace, the Benefit, the Pardon, was sudden, glorious, and so big, that they were not able, without staggering, to stand up under it. Yea, my Lord Willbewill swooned outright; but the Prince stepped to him, put his everlasting Arms under him, imbraced him, kissed him, and bid him be of good cheer, for all should be performed according to his word. He also did kiss, and imbrace, and smile upon the other two that were Willbewill's Companions, saying, *Take these as further tokens of my Love, Favour, and Compassion to you; and I charge you that you, Mr. Recorder, tell in the Town of Mansoul what you have heard and seen.*

*Their Guilt.* [2 Sam. 22. 37.] Then were their *Fetters* broken to pieces before their faces, and cast into the air, and their *steps* were enlarged under them. Then they fell down at the feet of the Prince, and kissed his feet, and wetted them with tears: also they cried out with a mighty strong voice, saying, *Blessed be the Glory*

[Deut. 33.  
27.]

[2 Sam. 22.  
37.]

[Ezek. 3. 12.]

of the Lord from his place. So they were bid rise up, and go to the Town, and tell to *Mansoul* what the Prince had done. He commanded, also, that one with a *Pipe* and *Tabor* They are sent home with Pipe and Tabor. should go and play before them all the way into the Town of *Mansoul*. Then was fulfilled what they never looked for, and they were made to possess that which they never dreamed of.

The Prince also called for the noble Captain *Credence*, and Captain Credence guards them home. When Faith and Pardon meet together Judgment and Execution depart from the heart. commanded that he and some of his officers should march before the Noblemen of *Mansoul* with flying Colours into the Town. He gave also unto Captain *Credence* a charge, that about that time that the *Recorder* did read the general pardon in the Town of *Mansoul*, that at that very time he should with flying Colours march in at *Eye-gate*, with his ten thousands at his feet; and that he should so go until he came by the high street of the Town, up to the *Castle gates*, and that himself should take possession thereof against his Lord came thither. He commanded, moreover, that he should bid Captain *Judgment* and Captain *Execution* to leave the stronghold to him, and to withdraw from *Mansoul*, and to return into the Camp with speed unto the Prince.

And now was the Town of *Mansoul* also delivered from the terror of the first four Captains and their men.

Well, I told you before how the Prisoners were entertained by the noble Prince *Emmanuel*, and how they behaved themselves before him, and how he sent them away to their home with *Pipe* and *Tabor* going before them. And now you must think that those of the Town that had all this while waited to hear of their death, could not but be exercised with sadness of mind, and with thoughts that pricked like thorns. Nor could their thoughts be kept to any one point; the wind blew with them all this while with great uncertainties; yea, their hearts were like a Balance that had been disquieted with a shaking hand. But at last, as they with many a long look looked over the Wall of *Mansoul*, they thought that they saw some returning to the Town; and thought again, *Who should they be, too? Who should they be?* At last they discerned that they were the Prisoners; but can you imagine

*A strange alteration.* how their hearts were surprised with wonder, specially when they perceived also in what Equipage and with what Honour they were sent home? They went down to the Camp in *Black*, but they came back to the Town in *White*; they went down to the Camp in *Ropes*, they came back in *Chains of gold*; they went down to the Camp with their feet in *fetters*, but came back with their *Steps enlarged under them*; they went also to the Camp *looking for death*, but they came back from thence with *Assurance of life*; they went down to the Camp with *heavy hearts*, but came back again with *Pipe and Tabor* playing before them. So, as soon as they were come to *Eye-gate*, the poor and tottering Town of *Mansoul* adventured to give a shout; and they gave such a shout as made the Captains in the Prince's army leap at the sound thereof. Alas! for them, poor hearts! who could blame them? since their dead friends were come to life again; for it was to them as Life from the Dead, to see the Ancients of the Town of *Mansoul* shine in such splendour. They looked for nothing but the *Ax* and the *Block*; but, behold, Joy and Gladness, Comfort and Consolation, and such melodious notes attending them that was sufficient to make a Sick-man well.

*Isa. 33. 24.* So, when they came up, they saluted each other with *Welcome, welcome!* and, *Blessed be he that has spared you!* They added also, *We see it is well with you; but how must it go with the Town of Mansoul?* *And will it go well with the Town of Mansoul?* said they. Then answered them the *Recorder* and my Lord *Mayor*, *O! tidings! glad tidings! good tidings of good, and of great joy to poor Mansoul!* Then they gave another Shout, that made the earth to ring again. After this they inquired yet more particularly how things went in the Camp, and what message they had from *Emmanuel* to the Town. So they told them all passages that had happened to them at the Camp, and everything that the Prince did to them. This made *Mansoul* wonder at the Wisdom and Grace of the Prince *Emmanuel*. Then they told them what they had received at his hands for the whole Town of *Mansoul*, and the *Recorder* delivered it in these words: *PARDON, PARDON, PARDON for Mansoul! and this shall Mansoul know*

*Conscience.  
The Understanding.*

*to-morrow!* Then he commanded, and they went and summoned *Mansoul* to meet together in the Market-place to-morrow, there to hear the general *Pardon* read.

But who can think what a turn, what a change, what an alteration this hint of things did make in the Countenance of the Town of *Mansoul*! No man of *Mansoul* could sleep that Night for joy; in every house there was joy and musick, singing and making merry: telling and hearing of *Mansoul's* happiness was then all that *Mansoul* had to do; and this was  
 10 the burden of all their song—*O! more of this at the rising Town talk of the Sun! more of this to-morrow! Who thought yesterday, of the King's mercy.*  
 would one say, *that this day would have been such a day to us?* And who thought, *that saw our Prisoners go down in irons, that they would have returned in chains of gold?* Yea, they that judged themselves as they went to be judged of their Judge, were by his mouth acquitted, not for that they were innocent, but of the Prince's Mercy, and sent home with Pipe and Tabor. But is this the common custom of Princes? Do they use to show such kind of favours to Traitors? No; this is only peculiar to Shaddai,  
 20 and unto Emmanuel, his Son!

Now morning drew on apace; wherefore the Lord *Mayor*, the Lord *Willbewill*, and Mr. *Recorder* came down to the Market-place at the time that the Prince had appointed, where the Townsfolk were waiting for them: and when they came, they came in that Attire and in that Glory that the Prince had put them into the day before, and the street was lightened with their Glory. So the *Mayor*, *Recorder*, and my Lord *Willbewill* drew down to *Mouth-gate*, which was at the lower end of the Market-place, because  
 30 that of old time was the place where they used to read publick matters. Thither, therefore, they came in their Robes, and their Tabret went before them. Now, the eagerness of the people to know the full of the matter was great.

Then the *Recorder* stood up upon his feet, and, first *The manner of reading the Pardon.*  
 beckoning with his hand for silence, he read out with a loud voice the pardon. But when he came to these words,  
*The Lord, the Lord God, merciful and gracious, pardoning iniquity,* Exod. 34.  
 6. 7.

*transgressions, and sins; and to them all manner of sin and Matt. 12. 31. blasphemy shall be forgiven, &c., they could not forbear leaping for joy. For this you must know, that there was conjoined herewith every man's name in *Mansoul*; also the Seals of the Pardon made a brave show.*

*Now they tread upon the Flesh.*

*Lively and warm thoughts.*

*The carriage of the Camp.*

*Faith will not be silent when Mansoul is saved.*

When the *Recorder* had made an end of reading the pardon, the Townsmen ran up upon the walls of the Town, and leaped and skipped thereon for joy, and bowed themselves seven times with their faces towards *Emmanuel's Pavilion*, and shouted out aloud for joy, and said, *Let Emmanuel live for 10 ever!* Then order was given to the young men in *Mansoul* that they should ring the Bells for joy. So the Bells did ring, and the people sing, and the Musick go in every house in *Mansoul*.

When the Prince had sent home the three Prisoners of *Mansoul* with joy, and *Pipe* and *Tabor*, he commanded his Captains, with all the Field-officers and Soldiers throughout his Army, to be ready in that morning that the *Recorder* should read the Pardon in *Mansoul*, to do his further pleasure. So the morning, as I have shewed, being come, just as the 20 *Recorder* had made an end of reading the Pardon, *Emmanuel* commanded that all the Trumpets in the Camp should sound, that the Colours should be displayed, half of them upon Mount *Gracious*, and half of them upon Mount *Justice*. He commanded also that all the Captains should show themselves in all their Harness, and that the Soldiers should shout for joy. Nor was Captain *Credence*, though in the Castle, silent in such a day; but he, from the top of the Hold, showed himself with sound of Trumpet to *Mansoul* and to the Prince's Camp.

30

THUS have I showed you the manner and way that *Emmanuel* took to recover the Town of *Mansoul* from under the hand and power of the Tyrant *Diabolus*.

*The Prince displays his Graces before Mansoul.*

Now, when the Prince had completed these, *the outward ceremonies of his joy*, he again commanded that his Captains and Soldiers should show unto *Mansoul* some feats of War; so

they presently addressed themselves to this work. But, oh! • with what agility, nimbleness, dexterity, and bravery did these Military-men discover their skill in feats of War, to the now gazing Town of *Mansoul*!

They marched, they counter-marched; they opened to the right and left; they divided and sub-divided; they closed, they wheeled, made good their front and rear with their right and left wings, and twenty things more, with that aptness, and then were all as they were again, that they took, yea, ravished They are  
ravished at  
the sight  
of them. the hearts that were in *Mansoul* to behold it. But add to this, the handling of their arms, and managing of their weapons of war, were marvellously taking to *Mansoul* and me.

When this action was over, the whole Town of *Mansoul* came out as one man to the Prince in the Camp to thank him, and praise him for his abundant favour, and to beg that it would please his Grace to come unto *Mansoul* with his men, and there to take up their quarters for ever. And this they did in most humble manner, bowing themselves seven times to the ground before him. Then said he, *All peace be to you.* They beg  
that the  
Prince and  
his men  
will dwell  
with them  
for ever.

So the Town came nigh, and touched with the hand the top of his Golden Sceptre; and they said, *Ob, that the Prince Emmanuel, with his Captains and Men of war, would dwell in Mansoul for ever; and that his Battering-rams and Slings might be lodged in her for the use and service of the Prince, and for the help and strength of Mansoul. For, said they, we have room for thee, we have room for thy Men, we have also room for thy Weapons of war, and a place to make a Magazine for thy Carriages. Do it, Emmanuel, and thou shalt be King and Captain in Mansoul for ever. Yea, govern thou also according to all the Mansoul.*

Say and  
hold to it,

desire of thy Soul, and make thou Governors and Princes under thee of thy Captains and Men of war, and we will become thy servants, and thy Laws shall be our direction.

They added, moreover, and prayed his Majesty to consider thereof; for, said they, *if now, after all this Grace bestowed upon us, thy miserable Town of Mansoul, thou shouldest withdraw, thou and thy Captains, from us, the Town of Mansoul will die. Yea, said they, our blessed Emmanuel, if thou shouldest depart from us now, now thou hast done so much good for us, and*

*showed so much Mercy unto us, what will follow but that our Joy will be as if it had not been, and our Enemies will a second time come upon us with more rage than at first! Wherefore, we beseech thee, oh, thou, the Desire of our eyes, and the Strength and Life of our poor Town, accept of this motion that now we have made unto our Lord, and come and dwell in the midst of us, and let us be thy people. Besides, Lord, we do not know but that to this day many Diabolonians may be yet lurking in the Town of Mansoul, and they will betray us, when thou shalt leave us, into the hand of Diabolus again; and who knows what designs, plots, or contrivances have passed betwixt them about these things already? loath we are to fall again into his horrible hands. Wherefore, let it please thee to accept of our Palace for thy place of residence, and of the Houses of the best men in our Town for the reception of thy Soldiers and their Furniture.*

*The Prince's question to Mansoul.*

Then said the Prince, *If I come to your Town, will you suffer me further to prosecute that which is in mine heart against mine Enemies and yours? yea, will you help me in such undertakings?*

*Their answer.*

[Job 4. 18.]

They answered, *We know not what we shall do; we did not think once that we should have been such traitors to Shaddai as we have proved to be. What, then, shall we say to our Lord? Let him put no trust in his Saints; let the Prince dwell in our Castle, and make of our Town a garrison; let him set his noble Captains and his warlike Souldiers over us; yea, let him conquer us with his Love, and overcome us with his Grace, and then surely shall he be but with us, and help us, as he was, and did that Morning that our pardon was read unto us, we shall comply with this our Lord, and with his ways, and fall in with his Word against the mighty.*

[Rom. 11. 33.] *One word more, and thy Servants have done, and in this will trouble our Lord no more. We know not the depth of the wisdom of thee, our Prince. Who could have thought, that had been ruled by his reason, that so much sweet as we do now enjoy should have come out of those bitter Trials wherewith we were tried at the first! But, Lord, let Light go before, and let Love come after: yea, take us by the hand, and lead us by thy Counsels, and let this always abide upon us, that all things shall be for the best for thy Servants; and come to our Mansoul, and do as it pleaseth thee.*

*Or, Lord, come to our Mansoul, do what thou wilt, so thou keepest us from sinning, and makest us serviceable to thy Majesty.*

Then said the Prince to the Town of *Mansoul* again, *Go, he consenteth to dwell with your desires. I will willingly in this comply in Mansoul up my forces before Eye-gate to-morrow, and so will march in to-morrow. I will possess myself of your Castle of Mansoul, and will set my Soldiers over you; yea, I will yet do things in Mansoul that cannot be paralleled in any 10 Nation, Country, or Kingdom under Heaven.*

Then did the men of *Mansoul* give a shout, and returned unto their Houses in peace; they also told to their kindred and friends the good that *Emmanuel* had promised to *Mansoul*. *And to-morrow, said they, he will march into our Town, and take up his dwelling, he and his men, in Mansoul.*

[2 Cor. 6. 16.]

Then went out the inhabitants of the Town of *Mansoul* with haste to the green Trees and to the Meadows, to gather <sup>Mansoul's preparation for his reception.</sup> Boughs and Flowers, therewith to strew the Streets against their Prince, the Son of *Shaddai*, should come; they also made Garlands and other fine works to betoken how joyful they were, and should be, to receive their *Emmanuel* into *Mansoul*; yea, they strewed the Street quite from *Eye-gate* to the *Castle-gate*, the place where the Prince should be. They also prepared for his coming what musick the Town of *Mansoul* would afford, that they might play before him to the Palace, his habitation.

So, at the time appointed, he makes his approach to *Mansoul*, and the Gates were set open for him; there also the Ancients and Elders of *Mansoul* met him to salute him with a 30 thousand welcomes. Then he arose and entered *Mansoul*, he and all his Servants. The Elders of *Mansoul* did also go dancing before him till he came to the Castle-gates. And this was the manner of his going up thither:—He was clad in his Golden Armour, he rode in his Royal Chariot, the Trumpets sounded about him, the Colours were displayed, his ten thousands went up at his feet, and the Elders of *Mansoul* danced before him. And now were the Walls of the famous Town of *Mansoul* filled with the tramplings of the inhabitants

thereof, who went up thither to view the approach of the blessed Prince and his Royal Army. Also the Casements, Windows, Balconies, and tops of the Houses were all now filled with persons of all sorts, to behold how their Town was to be filled with good.

Now, when he was come so far into the Town as to the *Recorder's* house, he commanded that one should go to Captain *Credence*, to know whether the Castle of *Mansoul* was prepared to entertain his Royal presence (for the preparation of that was left to that Captain), and word was brought that it was.  
Acts 15. 9.  
Eph. 3. 17. Then was Captain *Credence* commanded also to come forth with his Power to meet the Prince, the which was, as he had commanded, done; and he conducted him into the Castle. This done, the Prince that night did lodge in the Castle with his mighty Captains and Men of war, to the joy of the Town of *Mansoul*.

Now, the next care of the Townsfolk was, how the Captains and Soldiers of the Prince's Army should be quartered among them; and the care was not how they should shut their Hands of them, but how they should fill their Houses with them; for every man in *Mansoul* now had that esteem of *Emmanuel* and his men, that nothing grieved them more than because they were not enlarged enough, every one of them, to receive the whole Army of the Prince; yea, they counted it their glory to be waiting upon them, and would, in those days, run at their bidding like *Lacqueys*. At last they came to this result:—

*The Towns-men covet who shall have most of the Soldiers that belong to the Prince.*

*How they were quartered in the Town of Mansoul.*

1. That Captain *Innocency* should quarter at Mr. *Reason's*.
  2. That Captain *Patience* should quarter at Mr. *Mind's*.
- This Mr. *Mind* was formerly the Lord *Willbewill's* Clerk in 30 the time of the late Rebellion.
3. It was ordered that Captain *Charity* should quarter at Mr. *Affection's* house.
  4. That Captain *Good-Hope* should quarter at my Lord *Mayor's*. Now, for the house of the *Recorder*, himself desired, because his house was next to the Castle, and because from him it was ordered by the Prince that, if need be, the alarm should be given to *Mansoul*, it was, I say, desired by him that

Captain *Boanerges* and Captain *Conviction* should take up their quarters with him, even they and all their men.

5. As for Captain *Judgment* and Captain *Execution*, my Lord *Willbewill* took them and their men to him, because he was to rule under the Prince for the good of the Town of *Mansoul* now, as he had before under the Tyrant *Diabolus* for the hurt and damage thereof.

6. And throughout the rest of the Town were quartered *Emmanuel's* forces; but Captain *Credence*, with his men, abode still in the Castle. So the Prince, his Captains, and his Soldiers, were lodged in the Town of *Mansoul*.

Now, the *Ancients* and *Elders* of the Town of *Mansoul* thought that they never should have enough of the Prince *Emmanuel*; his Person, his Actions, his Words and Behaviour, were so pleasing, so taking, so desirable to them. Wherefore they prayed him, that though the Castle of *Mansoul* was his place of residence (and they desired that he might dwell there for ever), yet that he would often visit the Streets, Houses, and People of *Mansoul*. For, said they, *dread Sovereign, thy Presence, thy Looks, thy Smiles, thy Words, are the life, and strength, and sinews of the Town of Mansoul.*

Besides this, they craved that they might have, without difficulty or interruption, continual access unto him (so for that very purpose he commanded that the Gates should stand open), that they might there see the manner of his doings, the Fortifications of the place, and the Royal Mansion-house of the Prince.

When he spake, they all stopped their mouths, and gave audience; and when he walked, it was their delight to imitate him in his goings.

Now, upon a time, *Emmanuel* made a feast for the Town of *Mansoul*; and upon the feasting-day the Townsfolk were come to the Castle to partake of his Banquet; and he feasted them with all manner of outlandish Food: food that grew not in the fields of *Mansoul*, nor in all the whole Kingdom of *Universe*: it was Food that came from his Father's Court. And so there was Dish after Dish set before them, and they were commanded freely to eat. But still, when a fresh Dish was set before them,

Rom. 6. 19.  
Eph. 3. 17.

*Mansoul inflamed with their Prince Emmanuel.*

*They have access unto him.*

*They learn of him.*

[Ex. 16. 15.] they would whisperingly say to each other, *What is it?* for they wist not what to call it. They drank also of the Water that was made Wine, and were very merry with him. There was music also all the while at the Table; and man did eat Angels' food, and had Honey given him out of the rock. So *Mansoul* did eat the food that was peculiar to the Court; yea, they had now thereof to the full.

*Brave enter-  
tainment.*

Ps. 78. 24, 25.

I must not forget to tell you, that as at this Table there were Musicians, so they were not those of the Country, nor yet of the Town of *Mansoul*; but they were the Masters of 10 the Songs that were sung at the Court of *Shaddai*.

*Riddles.  
The Holy  
Scriptures.*

Now, after the feast was over, *Emmanuel* was for entertaining the Town of *Mansoul* with some curious Riddles of secrets drawn up by his Father's Secretary, by the skill and wisdom of *Shaddai*: the like to these there is not in any Kingdom. These *Riddles* were made upon the King *Shaddai* himself, and upon *Emmanuel* his Son, and upon his wars and doings with *Mansoul*.

*Emmanuel* also expounded unto them some of those Riddles himself; but, oh! how they were lightened! They saw 20 what they never saw; they could not have thought that such rarities could have been couched in so few and such ordinary words. I told you before, whom these Riddles did concern; and as they were opened, the people did evidently see 'twas so. Yea, they did gather that the things themselves were a kind of portraiture, and that of *Emmanuel* himself; for when they read in the scheme where the Riddles were writ, and looked in the Face of the Prince, things looked so like the *one* to the *other*, that *Mansoul* could not forbear but say,

[Joh. 1. 29; Mat. 20. 28; 1 Cor. 10. 4; Heb. 9. 13; Num. 19. 2—] This is the Lamb! this is the Sacrifice! this is the Rock! this is 30 the Red Cow! this is the Door! and this is the Way! with a great many other things more.

17; Joh. 10.

9; 14. 6.]

The end of

the Banquet.

And thus he dismissed the Town of *Mansoul*. But can you imagine how the people of the Corporation were taken with this Entertainment? Oh! they were transported with joy, they were drowned with wonderment, while they saw, and understood, and considered what their *Emmanuel* entertained them withal, and what Mysteries he opened to them.

And when they were at home in their Houses, and in their most retired places, they could not but sing of him and of his actions. Yea, so taken were the Townsmen now with their Prince, that they would sing of him in their sleep.

Now, it was in the heart of the Prince *Emmanuel* to new-model the Town of *Mansoul*, and to put it into such a condition as might be most pleasing to him, and that might best stand with the profit and security of the now flourishing Town of *Mansoul*. He provided also against insurrections at home, and invasions from abroad, such love had he for the famous Town of *Mansoul*.

Wherefore he first of all commanded that the great Slings that were brought from his Father's Court, when he came to the War of *Mansoul*, should be mounted, some upon the Battlements of the Castle, some upon the Towers; for there were Towers in the Town of *Mansoul*; Towers new-built by *Emmanuel* since he came hither. There was also an instrument, invented by *Emmanuel*, that was to throw stones from the castle of *Mansoul*, out at Mouth-gate; an instrument that could not be resisted, nor that would miss of execution. Wherefore, for the wonderful exploits that it did when used, it went without a name; and it was committed to the care of, and to be managed by, the brave captain, the Captain *Credence*, in case of War.

This done, *Emmanuel* called the Lord *Willbewill* to him, and gave him in commandment to take care of the Gates, the Wall, and Towers in *Mansoul*; also the Prince gave him the Militia into his hand, and a special charge to withstand all insurrections and tumults that might be made in *Mansoul* against the peace of our Lord the King, and the peace and tranquillity of the Town of *Mansoul*. He also gave him in commission, that if he found any of the *Diabolonians* lurking in any corner of the famous Town of *Mansoul*, he should forthwith apprehend them, and stay them, or commit them to safe custody, that they may be proceeded against according to Law.

Then he called unto him the Lord *Understanding*, who was the old Lord *Mayor*, he that was put out of place when *My Lord Mayor* put into place.

*Diabolus* took the Town, and put him into his former office again, and it became his place for his lifetime. He bid him also that he should build him a Palace near *Eye-gate*, and that he should build it in fashion like a Tower for defence. He bid him also that he should read in the *Revelation* of Mysteries all the days of his life, that he might know how to perform his office aright.

Mr. Knowledge made Recorder.

He also made Mr. *Knowledge* the *Recorder*, not of contempt to old Mr. *Conscience*, who had been *Recorder* before, but for that it was in his princely mind to confer upon Mr. *Conscience* another employ, of which he told the old Gentleman he should know more hereafter.

The Image  
of the Prince  
and his  
Father set  
up again in  
Mansoul.

Rev. 22. 4.

[Joh. 14. 23.]

[Rev. 3. 12.]

Some Dia-  
bolonians  
committed to  
prison  
under the  
hand of Mr.  
True-man the  
keeper.

Then he commanded that the Image of *Diabolus* should be taken down from the place where it was set up, and that they should destroy it utterly, beating of it into powder, and casting it into the wind, without the Town wall; and that the Image of *Shaddai*, his Father, should be set up again, with *his own*, upon the Castle gates; and that it should be more fairly drawn than ever, forasmuch as both his Father and himself were come to *Mansoul* in more Grace and Mercy than heretofore. He would also that his Name should be fairly engraven upon the front of the Town, and that it should be done in the best of Gold, for the honour of the Town of *Mansoul*.

After this was done, *Emmanuel* gave out a commandment that those three great *Diabolonians* should be apprehended, namely, the two late Lord *Mayors*, to wit, Mr. *Incredulity*, Mr. *Lustings*, and Mr. *Forget-Good*, the *Recorder*. Besides these, there were some of them that *Diabolus* made Burgesses and Aldermen in *Mansoul*, that were committed to ward by the hand of the now valiant and now right noble, the brave Lord *Willbewill*.

And these were their names:—Alderman *Atheism*, Alderman *Hard-Heart*, and Alderman *False-Peace*. The Burgesses were, Mr. *No-Truth*, Mr. *Pitiless*, Mr. *Haughty*, with the like. These were committed to close custody, and the Gaoler's name was Mr. *True-Man*. This *True-Man* was one of those that *Emmanuel* brought with him from his Father's Court,

when at the first he made a war upon *Diabolus* in the town of *Mansoul*.

After this, the Prince gave a charge that the three Strong-holds that, at the command of *Diabolus*, the *Diabolonians* built in *Mansoul*, should be demolished and utterly pulled down; of which Holds and their names, with their Captains and Governors, you read a little before. But this was long in doing, because of the largeness of the places, and because the stones, the timber, the iron, and all rubbish, was to be carried without the Town.

When this was done, the Prince gave order that the Lord Mayor and Aldermen of *Mansoul* should call a Court of Judicature for the Trial and Execution of the *Diabolonians* in the Corporation now under the charge of Mr. *True-Man*, the Gaoler.

Now, when the time was come, and the Court set, Commandment was sent to Mr. *True-Man*, the Gaoler, to bring the Prisoners down to the bar. Then were the Prisoners brought down, pinioned and chained together, as the custom of the Town of *Mansoul* was. So, when they were presented before the Lord Mayor, the Recorder, and the rest of the Honourable Bench, first, the Jury was impanelled, and then the Witnesses sworn. The names of the Jury were these:— Mr. *Belief*, Mr. *True-Heart*, Mr. *Upright*, Mr. *Hate-Bad*, Mr. *Love-God*, Mr. *See-Truth*, Mr. *Heavenly-Mind*, Mr. *Moderate*, Mr. *Thankful*, Mr. *Good-work*, Mr. *Zeal-for-God*, and Mr. *Humble*.

The names of the witnesses were:—Mr. *Know-All*, Mr. *Tell-True*, Mr. *Hate-Lies*, with my Lord *Willbewill* and his man, if need were.

So the prisoners were set to the bar. Then said Mr. *Do-Right* (for he was the Town-Clerk), Set Atheism to the bar, Gaoler. So he was set to the bar. Then said the Clerk, Atheism, hold up thy hand. Thou art here indicted by the name of Atheism (an intruder upon the Town of *Mansoul*), for that thou hast perniciously and doltishly taught and maintained that

*there is no God, and so no heed to be taken to Religion. This thou hast done against the being, honour, and glory of the King, and against the peace and safety of the Town of Mansoul. What sayest thou? Art thou guilty of this indictment, or not?*

ATHEISM. Not guilty.

CRIER. *Call Mr. Know-All, Mr. Tell-True, and Mr. Hate-Lies into the Court.*

So they were called, and they appeared.

CLERK. Then said the Clerk, *You, the witnesses for the King, look upon the Prisoner at the bar; do you know him?* 10

Then said Mr. Know-All, Yes, my lord, we know him; his name is *Atheism*; he has been a very pestilent fellow for many years in the miserable Town of *Mansoul*.

CLERK. *You are sure you know him?*

KNOW. Know him! Yes, my lord; I have heretofore too often been in his company to be at this time ignorant of him. He is a *Diabolonian*, the son of a *Diabolonian*. I knew his grandfather and his father.

CLERK. *Well said. He standeth here indicted by the name of Atheism, etc., and is charged that he hath maintained and taught 20 that there is no God, and so no heed need be taken to any Religion. What say you, the King's witnesses, to this? Is he guilty, or not?*

KNOW. My lord, I and he were once in *Villains' Lane* together, and he at that time did briskly talk of divers opinions; and then and there I heard him say, that, for his part, he did believe that there was no *God*. But, *said he*, I can profess one, and be as religious too, if the company I am in, and the circumstances of other things, *said he*, shall put me upon it. 30

CLERK. *You are sure you heard him say thus?*

KNOW. Upon mine oath, I heard him say thus.

Then said the Clerk, *Mr. Tell-True, what say you to the King's Judges touching the Prisoner at the bar?*

TELL. My lord, I formerly was a great Companion of his, for the which I now repent me; and I have often heard him say, and that with very great stomachfulness, that he believed there was neither *God*, *Angel*, nor *Spirit*.

CLERK. *Where did you hear him say so?*

TELL. In *Blackmouth Lane* and in *Blasphemers' Row*, and in many other places besides.

CLERK. *Have you much knowledge of him?*

TELL. I know him to be a *Diabolonian*, the son of a *Diabolonian*, and a horrible man to deny a Deity. His father's name was *Never-be-Good*, and he had more children than this *Atheism*. I have no more to say.

CLERK. *Mr. Hate-Lies, look upon the Prisoner at the bar; do you know him.*

HATE. My lord, this *Atheism* is one of the vilest wretches that ever I came near, or had to do with in my life. I have heard him say that there is no God; I have heard him say that there is no world to come, no sin, nor punishment hereafter; and, moreover, I have heard him say that 'twas as good to go to a Whore-house as to go to hear a sermon.

CLERK. *Where did you hear him say these things?*

HATE. In *Drunkards' Row*, just at *Rascal-Lane's End*, at a house in which Mr. *Impiety* lived.

20 CLERK. *Set him by, Gaoler, and set Mr. Lustings to the bar.* Lustings to the bar.  
Mr. Lustings, thou art here indicted by the name of Lustings (an intruder upon the Town of Mansoul), for that thou hast devilishly and traitorously taught, by practice and filthy words, that it is lawful and profitable to man to give way to his carnal desires; and that thou, for thy part, hast not, nor never wilst, deny thyself of any sinful delight as long as thy name is Lustings. How sayest thou? Art thou guilty of this indictment, or not?

Then said Mr. Lustings, My lord, I am a man of high birth, His plea. and have been used to pleasures and pastimes of greatness. 30 I have not been wont to be snub'd for my doings, but have been left to follow my will as if it were law. And it seems strange to me that I should this day be called into question for that, that not only I, but almost all men, do either secretly or openly countenance, love, and approve of.

CLERK. Sir, we concern not ourselves with your greatness (though the higher, the better you should have been); but we are concerned, and so are you now, about an Indictment preferred against you. How say you? Are you guilty of it, or not?

LUST. Not guilty.

CLERK. *Crier, call upon the Witnesses to stand forth and give their Evidence.*

PLIER. Gentlemen, you the Witnesses for the King, come in and give in your Evidence for our Lord the King against the prisoner at the bar.

CLERK. *Come, Mr. Know-All, look upon the Prisoner at the bar: do you know him?*

KNOW. Yes, my lord, I know him.

CLERK. *What is his name?*

KNOW. His name is *Lustings*; he was the son of one *Beastly*, and his mother bare him in *Flesh Street*: she was one *Evil-Concupiscence's* daughter. I knew all the generation of them.

CLERK. *Well said. You have heard his Indictment: what say you to it? Is he guilty of the things charged against him, or not?*

KNOW. My lord, he has, as he saith, been a great man indeed, and greater in wickedness than by Pedigree more than a thousandfold.

CLERK. *But what do you know of his particular actions, and especially with reference to his Indictment?*

KNOW. I know him to be a Swearer, a Liar, a Sabbath-breaker; I know him to be a Fornicator and an Unclean person. I know him to be guilty of abundance of evils. He has been, to my knowledge, a very filthy man.

CLERK. *But where did he use to commit his wickednesses? in some private corners, or more open and shamelessly?*

KNOW. All the Town over, my lord.

CLERK. *Come, Mr. Tell-True, what have you to say for our Lord the King against the Prisoner at the bar?*

TELL. My lord, all that the first Witness has said I know to be true, and a great deal more besides.

CLERK. *Mr. Lustings, do you bear what these Gentlemen say?*

LUST. I was ever of opinion that the happiest life that a man could live on earth was, to keep himself back from nothing that he desired in the world; nor have I been false at any time to this opinion of mine, but have lived in the love

of my notions all my days. Nor was I ever so churlish, having found such sweetness in them myself, as to keep the commendations of them from others.

Then said the Court, *There bath proceeded enough from his own mouth to lay him open to condemnation: wherefore set him by, Gaoler, and set Mr. Incredulity to the bar.*

*Incredulity set to the bar.*

Incredulity  
set to the  
Bar.

CLERK. *Mr. Incredulity, thou art here indicted by the name of Incredulity (an intruder upon the Town of Mansoul), for that thou hast feloniously and wickedly, and that when thou wert an Officer in the Town of Mansoul, made head against the Captains of the great King Shaddai when they came and demanded possession of Mansoul; yea, thou didst bid defiance to the name, forces, and cause of the King, and didst also, as did Diabolus thy Captain, stir up and encourage the Town of Mansoul to make head against and resist the said force of the King. What sayest thou to this Indictment? Art thou guilty of it, or not?*

Then said *Incredulity*, I know not *Shaddai*; I love my old *His plea.* Prince; I thought it my duty to be true to my trust, and to do what I could to possess the minds of the men of *Mansoul* to do their utmost to resist Strangers and Foreigners, and with might to fight against them. Nor have I, nor shall I, change mine opinion for fear of trouble, though you at present are possessed of place and power.

Then said the Court, *The man, as you see, is incorrigible; he is for maintaining his Villanies by stoutness of words, and his Rebellion with impudent confidence; and therefore set him by, Gaoler, and set Mr. Forget-Good to the bar.*

*Forget-Good set to the bar.*

Forget-  
Good set to  
the Bar.  
*His indict-  
ment.*

CLERK. *Mr. Forget-Good, thou art here indicted by the name of Forget-Good (an intruder upon the Town of Mansoul), for that thou, when the whole affairs of the Town of Mansoul were in thy hand, didst utterly forget to serve them in what was good, and didst fall in with the Tyrant Diabolus against Shaddai, the King, against his Captains and all his Host, to the dishonour of Shaddai, the breach of his Law, and the endangering of the destruction of the famous Town of Mansoul. What sayest thou to this Indictment? Art thou guilty, or not guilty?*

*This Plea.*

Then said *Forget-Good*, Gentlemen, and at this time my Judges, as to the Indictment by which I stand of several crimes accused before you, pray attribute my Forgetfulness to mine age, and not to my Wilfulness; to the Craziness of my Brain, and not to the Carelessness of my Mind; and then I hope I may be by your charity excused from great punishment, though I be guilty.

Then said the Court, *Forget-Good*, *Forget-Good, thy forgetfulness of good was not simply of frailty, but of purpose, and for that thou didst loth to keep virtuous things in thy mind.* 10 *What was bad thou couldst retain, but what was good thou couldst not abide to think of: thy age, therefore, and thy pretended craziness, thou makest use of to blind the Court withal, and as a cloak to cover thy Knavery. But let us hear what the Witnesses have to say for the King against the Prisoner at the Bar. Is he guilty of this indictment, or not?*

HATE. My lord, I have heard this *Forget-Good* say, that he could never abide to think of Goodness, no, not for a quarter of an hour.

CLERK. *Where did you hear him say so?*

20

HATE. In *All-base Lane*, at a house next door to the sign of the *Conscience-seared-with-a-hot-iron*.

CLERK. *Mr. Know-All, what can you say for our Lord the King against the Prisoner at the bar.*

KNOW. My lord, I know this man well. He is a *Diabolonian*, the son of a *Diabolonian*: his father's name was *Love-Naught*; and for him, I have often heard him say, that he counted the very thoughts of Goodness the most burdensome thing in the world.

CLERK. *Where have you heard him say these words?*

30

KNOW. In *Flesh Lane*, right opposite to the Church.

Then said the Clerk, *Come, Mr. Tell-True, give in your Evidence concerning the Prisoner at the bar, about that for which he stands here, as you see, indicted by this honourable Court.*

TELL. My lord, I have heard him often say, he had rather think of the vilest thing, than of what is contained in the Holy Scriptures.

CLERK. *Where did you hear him say such grievous words?*

TELL. Where? In a great many places, particularly in *Nauseous Street*, in the house of one *Shameless*, and in *Filth Lane*, at the sign of the *Reprobate*, next door to the *Descent into the Pit*.

COURT. Gentlemen, you have heard the Indictment, his Plea, and the testimony of the Witnesses. Gaoler, set Mr. Hard-Heart to the bar.

He is set to the bar.

Hard-Heart  
set to the  
Bar.

CLERK. Mr. Hard-Heart, thou art here indicted by the name <sup>10</sup> of Hard-Heart (an intruder upon the Town of Mansoul), for that thou didst most desperately and wickedly possess the Town of Mansoul with impenitency and obdurateness; and didst keep them from Remorse and Sorrow for their evils, all the time of their Apostasy from and Rebellion against the blessed King Shaddai. What sayest thou to this Indictment? Art thou guilty, or not guilty?

HARD. My Lord, I never new what Remorse or Sorrow meant in all my life. I am impenetrable; I care for no man; nor can I be pierced with men's griefs; their groans will not <sup>20</sup> enter into my heart. Whomsoever I mischie夫, whomsoever I wrong, to me it is musick, when to others mourning.

COURT. You see the man is a right Diabolonian, and has convicted himself. Set him by, Gaoler, and set Mr. False-Peace to the bar.

False-Peace set to the bar.

False-Peace  
set to the  
Bar.

Mr. False-Peace, thou art here indicted by the name of False-Peace (<sup>His plea.</sup> an intruder upon the Town of Mansoul), for that thou didst most wickedly and satanically bring, hold, and keep the Town of Mansoul, both in her Apostasy and in her hellish Rebellion, <sup>30</sup> in a false, groundless, and dangerous peace, and damnable security, to the dishonour of the King, the transgression of his Law, and the great damage of the Town of Mansoul. What sayest thou? Art thou guilty of this Indictment, or not?

Then said Mr. False-Peace, Gentlemen, and you now appointed to be my Judges, I acknowledge that my name is Mr. Peace; but that my name is False-Peace, I utterly deny. If your Honours shall please to send for any that do intimately know me, or for the Midwife that laid my mother

He denies  
his name.

of me, or for the Gossips that was at my Christening, they will, any or all of them, prove that my name is not *False-Peace*, but *Peace*. Wherefore I cannot plead to this Indictment, forasmuch as my name is not inserted therein; and as is my true name, so are also my conditions. I was always a man that loved to live at quiet, and what I loved myself, that I thought others might love also. Wherefore, when I saw any of my Neighbours to labour under a disquieted mind, I endeavoured to help them what I could; and instances of this good temper of mine many I could give; as,

10

*Pleads his  
Goodness.*

1. When, at the beginning, our Town of *Mansoul* did decline the ways of *Shaddai*, they, some of them, afterwards began to have disquieting reflections upon themselves for what they had done; but I, as one troubled to see them disquieted, presently sought out means to get them quiet again.

2. When the ways of the old world, and of *Sodom*, were in fashion, if anything happened to molest those that were for the customs of the present times, I laboured to make them quiet again, and to cause them to act without molestation.

3. To come nearer home: when the Wars fell out between 20 *Shaddai* and *Diabolus*, if at any time I saw any of the Town of *Mansoul* afraid of destruction, I often used, by some way, device, invention, or other, to labour to bring them to *Peace* again.

Wherefore, since I have been always a man of so virtuous a temper as some say a Peace-maker is, and if a Peace-maker be so deserving a man as some have been bold to attest he is, then let me, Gentlemen, be accounted by you, who have a great name for Justice and Equity in *Mansoul*, for a man that deserveth not this inhuman way of treatment, but Liberty, and also a license to seek damage of those that have been my 30 accusers.

Then said the Clerk, *Crier, make a proclamation.*

CRIER. O yes! Forasmuch as the Prisoner at the bar hath denied his name to be that which is mentioned in the Indictment, the Court requireth, that if there be any in this place that can give information to the Court, of the original and right name of the Prisoner, they would come forth, and give in their Evidence; for the Prisoner stands upon his own Innocency.

Then came two into the Court, and desired that they might have leave to speak what they knew concerning the Prisoner at the bar: the name of the one was *Search-Truth*, and the name of the other *Vouch-Truth*. So the Court demanded of these men if they knew the Prisoner, and what they could say concerning him; *for he stands, said they, upon his own Vindication.*

Then said Mr. *Search-Truth*, My Lord, I—

COURT. Hold! give him his oath.

10 Then they sware him. So he proceeded.

SEARCH. My Lord, I know and have known this man from a child, and can attest that his name is *False-Peace*. I knew his Father; his name was Mr. *Flatter*: and his Mother, before she was married, was called by the name of Mrs. *Sooth-Up*: and these two, when they came together, lived not long without this son; and when he was born, they called his name *False-Peace*. I was his playfellow, only I was somewhat older than he; and when his Mother did use to call him home from his play, she used to say, *False-Peace, False-Peace, come home quick, or I'll fetch you.* Yea, I knew him when he sucked; and though I was then but little, yet I can remember that, when his Mother did use to sit at the door with him, or did play with him in her arms, she would call him, twenty times together, *My little False-Peace! my pretty False-Peace!* and *Oh, my sweet rogue, False-Peace!* and again, *Oh, my little bird, False-Peace!* and, *How do I love my child!* The Gossips also know it is thus, though he has had the face to deny it in open court.

Then Mr. *Vouch-Truth* was called upon to speak what he 30 knew of him. So they sware him.

Then said Mr. *Vouch-Truth*, My Lord, all that the former witness hath said is true. His name is *False-Peace*, the son of Mr. *Flatter*, and of Mrs. *Sooth-Up*, his Mother: and I have in former times seen him angry with those that have called him anything else but *False-Peace*, for he would say that all such did mock and nickname him; but this was in the time when Mr. *False-Peace* was a great man, and when the *Diabolonians* were the brave men in *Mansoul*.

*New witnesses come  
in against  
him.*

COURT. Gentlemen, you have heard what these two men have sworn against the Prisoner at the bar. And now, Mr. False-Peace, to you: you have denied your name to be False-Peace, yet you see that these honest men have sworn that that is your name. As to your Plea, in that you are quite besides the matter of your indictment, you are not by it charged for evil-doing, because you are a Man of peace, or a Peace-maker among your neighbours; but for that you did wickedly and satanically bring, keep, and hold the Town of Mansoul, both under its Apostasy from, and in its Rebellion against, its King, in a false, lying, and 10 damnable peace, contrary to the law of Shaddai, and to the hazard of the destruction of the then miserable Town of Mansoul. All that you have pleaded for yourself is, that you have denied your name, etc.; but here, you see, we have witnesses to prove that you are the man. For the Peace that you so much boast of making among your neighbours, know that Peace that is not a companion of Truth and Holiness, but that which is without this foundation, is grounded upon a lie, and is both deceitful and damnable, as also the great Shaddai hath said. Thy Plea, therefore, has not delivered thee from what by the Indictment 20 thou art charged with, but rather it doth fasten all upon thee. But thou shalt have very fair play. Let us call the Witnesses that are to testify as to matter of fact, and see what they have to say for our Lord the King against the prisoner at the bar.

CLERK. Mr. Know-All, what say you for our Lord the King against the Prisoner at the bar?

KNOW. My lord, this man hath of a long time made it, to my knowledge, his business to keep the Town of Mansoul in a sinful quietness in the midst of all her lewdness, filthiness, and turmoils, and hath said, and that in my hearing, Come, come, 30 let us fly from all trouble, on what ground soever it comes, and let us be for a quiet and peaceable life, though it wanteth a good foundation.

CLERK. Come, Mr. Hate-Lies, what have you to say?

HATE. My lord, I have heard him say that Peace, though in a way of unrighteousness, is better than trouble with truth.

CLERK. Where did you hear him say this?

HATE. I heard him say it in *Folly Yard*, at the house of one Mr. Simple, next door to the sign of the *Self-deceiver*. Yea, he hath said this to my knowledge twenty times in that place.

CLERK. *We may spare further witness; this evidence is plain and full. Set him by, Gaoler, and set Mr. No-Truth to the bar.* No-Truth  
set to the  
Bar. *Mr. No-Truth, thou art here indicted by the name of No-Truth (an intruder upon the Town of Mansoul), for that thou hast always, to the dishonour of Shaddai, and the endangering of the utter ruin of the famous Town of Mansoul, set thyself to deface, and utterly to spoil all the remainders of the Law and Image of Shaddai that have been found in Mansoul after her deep apostasy from her King to Diabolus, the envious Tyrant. What sayest thou? Art thou guilty of this indictment, or not?* His indict-  
ment.

No. Not guilty, my lord.

*His Plea.*

*Then the witnesses were called, and Mr. Know-All did first give in his evidence against him.*

KNOW. My lord, this man was at the pulling down of the *witnesses.* Image of *Shaddai*: yea, this is he that did it with his own hands. I myself stood by and saw him do it, and he did it at the command of *Diabolus*. Yea, this Mr. *No-Truth* did more than this, he did also set up the horned image of the beast *Diabolus* in the same place. This also is he that, at the bidding of *Diabolus*, did rent and tear, and cause to be consumed, all that he could of the remainders of the Law of the King, even whatever he could lay his hands on in *Mansoul*.

CLERK. *Who saw him do this besides yourself?*

HATE. I did, my lord, and so did many more besides; for this was not done by stealth, or in a corner, but in the open view of all; yea, he chose himself to do it publickly, for he delighted in the doing of it.

CLERK. *Mr. No-Truth, how could you have the face to plead not guilty, when you were so manifestly the doer of all this wickedness?*

No. Sir, I thought I must say something; and as my name is, so I speak: I have been advantaged thereby before now, and did not know but by speaking no truth, I might have reaped the same benefit now.

- Pitiless set to the Bar.* CLERK. Set him by, Gaoler, and set Mr. Pitiless to the bar.
- His Indictment.* Mr. Pitiless, thou art here indited by the name of Pitiless (an intruder upon the Town of Mansoul), for that thou didst most traitorously and wickedly shut up all Bowels of Compassion, and wouldest not suffer poor Mansoul to condole her own misery, when she had apostatised from her lawful King, but didst evade, and at all times turn her mind away from those thoughts that had in them a tendency to lead her to repentance. What sayest thou to this Indictment? Guilty, or not guilty?
- His Plea.* PITILESS. Not guilty of Pitilessness: all I did was to cheer-up, according to my name, for my name is not *Pitiless*, but *Cheer-up*; and I could not abide to see *Mansoul* inclined to Melancholy.
- CLERK. How! do you deny your name, and say it is not Pitiless, but Cheer-up? Call for the Witnesses. What say you, the Witnesses, to this Plea?
- Witnesses.* KNOW. My Lord, his name is *Pitiless*; so he hath written himself in all papers of concern wherein he has had to do. But these *Diabolonians* love to counterfeit their names. Mr. *Covetousness* covers himself with the name of *Good-Husbandry*, or the like. Mr. *Pride* can, when need is, call himself Mr. *Neat*, Mr. *Handsome*, or the like; and so of all the rest of them.
- CLERK. Mr. Tell-True, what say you?
- TELL. His name is *Pitiless*, my lord. I have known him from a child, and he hath done all that wickedness whereof he stands charged in the Indictment; but there is a company of them that are not acquainted with the danger of damning, therefore they call all those melancholy that have serious thoughts how that state should be shunned by them.
- Haughty set to the Bar.* CLERK. Set Mr. Haughty to the bar, Gaoler. Mr. Haughty, thou art here indited by the name of Haughty (an intruder upon the Town of Mansoul), for that thou didst most traitorously and devilishly teach the Town of Mansoul to carry it loftily and stoutly against the summons that was given them by the Captains of the King Shaddai. Thou didst also teach the Town of Mansoul to speak contemptuously and vilifyingly of their great King Shaddai; and didst moreover encourage, both by words and

examples, Mansoul to take up arms both against the King and his Son, Emmanuel. How sayest thou? Art thou guilty of this Indictment, or not.

HAUGHTY. Gentlemen, I have always been a man of courage and valour, and have not used, when under the greatest clouds, to sneak or hang down the head like a Bulrush; nor did it at all at any time please me to see men veil their Bonnets to those that have opposed them; yea, though their adversaries seemed to have ten times the advantage of them. I did not 10 use to consider who was my foe, nor what the cause was in which I was engaged. 'Twas enough for me if I carried it bravely, fought like a Man, and came off like a Victor.

COURT. Mr. Haughty, you are not here indicted for that you have been a valiant man, nor for your courage and stoutness in times of distress, but for that you have made use of this your pretended valour to draw the Town of Mansoul into acts of rebellion both against the great King, and Emmanuel, his Son. This is the crime and the thing wherewith thou art charged in and by the Indictment.

20 But he made no answer to that.

Now when the Court had thus far proceeded against the Prisoners at the Bar, then they put them over to the verdict of their Jury, to whom they did apply themselves after this manner:—

Gentlemen of the Jury, you have been here, and have seen these men; you have heard their Indictments, their Pleas, and what the Witnesses have testified against them: now, what remains is, that you do forthwith withdraw yourselves to some place, where without confusion you may consider of what verdict, in a way 30 of truth and righteousness, you ought to bring in for the King against them, and so bring it in accordingly.

Then the jury, to wit, Mr. Belief, Mr. True-Heart, Mr. Upright, Mr. Hate-Bad, Mr. Love-God, Mr. See-Truth, Mr. Heavenly-Mind, Mr. Moderate, Mr. Thankful, Mr. Humble, Mr. God-Work, and Mr. Zeal-for-God, withdrew themselves in order to their work. Now, when they were shut up by themselves, they fell to discourse among themselves in order to the drawing up of their Verdict.

*Their Conference among themselves.*

And thus Mr. Belief (for he was the Foreman) began: *Gentlemen, quoth he, for the men, the Prisoners at the bar, for my part, I believe that they all deserve death. Very right, said Mr. True-Heart, I am wholly of your opinion. O! what a mercy is it, said Mr. Hate-Bad, that such Villains as these are apprehended! Ay! Ay! said Mr. Love-God, this is one of the joyfulllest days that ever I saw in my life. Then said Mr. See-Truth, I know that if we judge them to Death, our verdict shall stand before Shaddai himself. Nor do I at all question it, said Mr. Heavenly-Mind; he said, moreover, when all such Beasts as these are cast out of Mansoul, what a goodly Town will it be then! Then, said Mr. Moderate, it is not my manner to pass my judgment with rashness; but for these their crimes are so notorious, and the witness so palpable, that that man must be wilfully blind who saith the Prisoners ought not to die. Blessed be God, said Mr. Thankful, that the Traitors are in safe custody! And I join with you in this upon my bare knees, said Mr. Humble. I am glad also, said Mr. Good-Work. Then said the warm man, and true-hearted Mr. Zeal-for-God, Cut them off; they have been the plague, and sought the destruction of Mansoul.*

*They are agreed of their Verdict, and bring them in guilty.*

20

Thus, therefore, being all agreed in their Verdict, they come instantly into the Court.

CLERK. Gentlemen of the Jury, answer all to your names: Mr. Belief, one; Mr. True-Heart, two; Mr. Upright, three; Mr. Hate-Bad, four; Mr. Love-God, five; Mr. See-Truth, six; Mr. Heavenly-Mind, seven; Mr. Moderate, eight; Mr. Thankful, nine; Mr. Humble, ten; Mr. Good-Work, eleven; and Mr. Zeal-for-God, twelve. Good men and true, stand together in your Verdict: are you all agreed?

JURY. Yes, my Lord.

30

CLERK. Who shall speak for you?

JURY. Our Foreman.

CLERK. You, the Gentlemen of the Jury, being impannelled for our Lord the King, to serve here in a matter of life and death, have heard the trials of each of these men, the Prisoners at the Bar: what say you? are they guilty of that, and those crimes for which they stand here indicted, or are they not guilty?

*The Verdict.* FOREMAN. Guilty, my Lord.

CLERK. *Look to your Prisoners, Gaoler.*

This was done in the morning, and in the afternoon they received the Sentence of Death according to the Law.

The *Gaoler*, therefore, having received such a charge, put them all in the inward prison, to preserve them there till the day of Execution, which was to be the next day in the morning.

But now to see how it happened, one of the Prisoners, *Incredulity by name*, in the interim betwixt the Sentence and <sup>breaks</sup><sub>prison.</sub> the time of Execution, brake prison, and made his escape, and gets him away quite out of *Mansoul*, and lay lurking in such places and holes as he might, until he should again have opportunity to do the Town of *Mansoul* a mischief for their thus handling of him as they did.

Now when Mr. *True-man*, the *Gaoler*, perceived that he had lost his Prisoner, he was in a heavy taking, because *he*, that Prisoner, was, to speak on, the very worst of all the gang: wherefore, first he goes and acquaints my Lord *Mayor*, Mr. *Recorder*, and my Lord *Willbewill*, with the matter, and to get of them an order to make search of him throughout the Town of *Mansoul*. So an order he got, and search was made, but no such man could now be found in all the Town of *Mansoul*.

All that could be gathered was, that he had lurked a while about the outside of the Town, and that here and there one or two had a glimpse of him as he did make his escape out of *Mansoul*. One or two also did affirm that they saw him without the Town, going apace quite over the Plain. Now when he was quite gone, it was affirmed by one Mr. *Did-See*, that he ranged all over dry places, till he met with *Diabolus*, his friend, and where should they meet one another but just upon *Hellgate-hill*.

But oh! what a lamentable story did the old Gentleman tell to *Diabolus* concerning what sad alteration *Emmanuel* had made in *Mansoul*!

As, first, how *Mansoul* had, after some delays, received a general pardon at the hands of *Emmanuel*, and that they had invited him into the Town, and that they had given him the Castle for his possession. He said, moreover, that they had

*No Incredulity found in Mansoul*

*He is gone to Diabolus.*

*He tells Diabolus what Emmanuel now is doing in Mansoul.*

called his Soldiers into the Town, covetous who should quarter the most of them ; they also entertained him with the Timbrel, Song, and Dance. *But that, said Incredulity, which is the sorest vexation to me is, that he hath pulled down, O Father, thy Image, and set up his own ; pulled down thy Officers, and set up his own. Yea, and Willbewill, that Rebel, who, one would have thought, should never have turned from us, he is now in as great favour with Emmanuel as ever he was with thee.* But besides all this, this Willbewill has received a special Commission from his Master to search for, to apprehend, and put to death all and <sup>10</sup> all manner of Diabolonians that he shall find in Mansoul : yea, and this Willbewill has taken and committed to Prison already eight of my Lord's most trusty friends in Mansoul. Nay further, my Lord, with grief I speak it, they have been all arraigned, condemned, and, I doubt, before this executed in Mansoul. I told my Lord of eight, and myself was the ninth, who should assuredly have drunk of the same cup, but that through craft I, as thou seest, have made mine escape from them.

When *Diabolus* had heard this lamentable story, he yelled, and snuffed up the wind like a Dragon, and made the sky to <sup>20</sup> look dark with his roaring. He also sware that he would try to be revenged on *Mansoul* for this. So they, both he and his old friend *Incredulity*, concluded to enter into great consultation, how they might get the Town of *Mansoul* again.

Now, before this time, the day was come in which the prisoners in *Mansoul* were to be executed. So they were brought to the Cross, and that by *Mansoul*, in most solemn manner ; for the Prince said that this should be done by the hand of the Town of *Mansoul*, that I may see, said he, the forwardness of my now redeemed *Mansoul* to keep my Word, and <sup>30</sup> to do my Commandments ; and that I may bless *Mansoul* in doing this deed. Proof of sincerity pleases me well ; let *Mansoul*, therefore, first lay their hands upon these Diabolonians to destroy them.

So the Town of *Mansoul* slew them, according to the word of their Prince ; but when the Prisoners were brought to the Cross to die, you can hardly believe what troublesome work *Mansoul* had of it to put the *Diabolonians* to death ; for the

*Diabolus*  
yells at the  
news.

Rom. 8, 13;  
6, 12—14.

Gal. 5, 24.

men knowing that they must die, and every of them having implacable enmity in their hearts to *Mansoul*, what did they but took courage at the Cross, and there resisted the men of the Town of *Mansoul*? Wherefore, the men of *Mansoul* were forced to cry out for help to the Captains and Men of war. Now the great *Shaddai* had a *Secretary* in the Town, and he was a great lover of the men of *Mansoul*, and he was at the place of Execution also; so he, hearing the men of *Mansoul* cry out against the strugglings and unruliness of the Prisoners, The assistance of more grace. 10 rose up from his place, and came and put his hands upon the hands of the men of *Mansoul*. So they crucified the *Diabolonians* that had been a plague, a grief, and an offence to the Rom. 8. 13.  
Execution done.  
[Gal. 5. 24.] Town of *Mansoul*.

Now, when this good work was done, the Prince came down to see, to visit, and to speak comfortably to the men of *Mansoul*, and to strengthen their hands in such work. And he said to them, that by this act of theirs he had proved them, and found them to be lovers of his Person, observers of his Laws, and such as had also respect to his Honour. He 20 said, moreover (to show them that they by this should not be losers, nor their Town weakened by the loss of them), that he would make them another Captain, and that of one of themselves; and that this Captain should be the ruler of a thousand, for the good and benefit of the now flourishing Town of *Mansoul*. The Prince comes down to congratulate them. He promises to make them a new Captain.

So he called one to him whose name was *Waiting*, and bid him, *Go quickly up to the Castle Gate, and inquire there for one Mr. Experience, that waiteth upon that noble Captain, the Captain Credence, and bid him come hither to me.* So the 30 messenger that waited upon the good Prince Emmanuel went and said as he was commanded. Now the young Gentleman was waiting to see the Captain train and muster his men in the Castle-yard. Then said Mr. *Waiting* to him, *Sir, the Prince would that you should come down to his Highness forthwith.* So he brought him down to *Emmanuel*, and he came and made obeisance before him. Now the men of the Town

*The qualifi-  
cations of  
their new  
Captain.*

knew Mr. *Experience* well, for he was born and bred in *Mansoul*; they also knew him to be a Man of conduct, of valour, and a person prudent in matters; he was also a comely person, well spoken, and very successful in his undertakings.

*Mansoul  
takes it  
well.*

Wherefore the hearts of the Townsmen were transported with joy, when they saw that the Prince himself was so taken with Mr. *Experience*, that he would needs make him a Captain over a Band of men.

*The King  
told to Mr.  
*Experience*.*

So with one consent they bowed the knee before *Emmanuel*, <sup>10</sup> and with a shout said, Let *Emmanuel* live for ever! Then said the Prince to the young Gentleman, whose name was Mr. *Experience*, *I have thought good to confer upon thee a place of trust and honour in this my Town of Mansoul.* (Then the young man bowed his head and worshipped.) It is, said *Emmanuel*, that thou shouldest be a Captain, a Captain over a thousand men in my beloved Town of Mansoul. Then said the Captain, Let the King live. So the Prince gave out orders forthwith to the King's Secretary, that he should draw up for Mr. *Experience* a Commission to make him a Captain over a <sup>20</sup> thousand men; and let it be brought to me, said he, that I may set to my Seal. So it was done as it was commanded. The Commission was drawn up, brought to *Emmanuel*, and he set his Seal thereto. Then, by the hand of Mr. *Waiting*, he sent it away to the Captain.

*His Com-  
mission sent  
him.*

*His under  
Officers.*

Now so soon as the Captain had received his Commission, he soundeth his Trumpet for Volunteers, and young men come to him apace; yea, the greatest and chief men in the Town sent their sons to be listed under his command. Thus Captain *Experience* came under command to *Emmanuel*, for <sup>30</sup> the good of the Town of *Mansoul*. He had for his Lieutenant one Mr. *Skilful*, and for his Cornet one Mr. *Memory*. His under-officers I need not name. His Colours were the *White colours* for the Town of *Mansoul*, and his Scutcheon was the *dead Lion* and *dead Bear*. So the Prince returned to his royal Palace again.

<sup>1 Sam. 17.  
36, 37.</sup>

*The Elders  
of Mansoul  
congratulate  
him.*

Now when he was returned thither, the Elders of the Town of *Mansoul*, to wit, the Lord *Mayor*, the *Recorder*, and

the Lord *Willbewill*, went to congratulate him, and in special way to thank him for his love, care, and the tender compassion which he showed to his ever obliged Town of *Mansoul*. So after a while, and some sweet Communion between them, the Townsmen having solemnly ended their Ceremony, returned to their place again.

Emmanuel also at this time appointed them a day wherein he would renew their Charter, yea, wherein he would renew and enlarge it, mending several faults therein, that Mansoul's <sup>He renewes</sup> Heb. 8. 13. <sup>their Charter.</sup> <sup>Matt. 11. 28-30.</sup> yoke might be yet more easy. And this he did without any desire of theirs, even of his own Frankness and Noble mind. So when he had sent for and seen their old one, he laid it by, and said, *Now that which decayeth and waxeth old is ready to vanish away.* He said, moreover, *The Town of Mansoul shall have another, a better, a new one, more steady and firm by far.* An Epitome hereof take as follows:—

Emmanuel, Prince of Peace, and a great lover of the Town An Epitome  
of Mansoul, I do in the name of my Father, and of mine own <sup>of their new</sup>  
Charter.  
clemency, give, grant, and bequeath to my beloved Town of  
<sup>20</sup> Mansoul.

*First. Free, full, and everlasting forgiveness of all wrongs, Heb. 8. 12.  
injuries, and offences done by them against my Father, Me, their <sup>1</sup> John 1. 9.  
Neighbour, or themselves.*

Secondly. I do give them the holy Law and my Testament, John 17. 8,  
with all that therein is contained, for their everlasting comfort<sup>14</sup>  
and consolation.

*Thirdly. I do also give them a portion of the self same Grace & Peter 1. 4.  
and Goodness that dwells in my Father's heart and mine.*

Fourthly. I do give, grant, and bestow upon them freely, the <sup>1 Cor. 3. 21,</sup>  
30 World and what is therein, for their good; and they shall have  
that Power over them, as shall stand with the Honour of my  
Father, my Glory, and their Comfort: yea, I grant them the  
benefits of Life and Death, and of things present and things to come.  
This privilege no other City, Town, or Corporation, shall have, but  
my Mansoul only.

Fifthly. I do give and grant them leave and free access to me in my Palace at all seasons—to my Palace above or below—there 7.

*to make known their wants to me; and I give them, moreover, a Promise that I will hear and redress all their Grievances.*

*No man to die for killing of Sin.*

Sixthly. *I do give, grant to, and invest the Town of Mansoul with full power and authority to seek out, take, enslave, and destroy all and all manner of Diabolonians that at any time, from whencesoever, shall be found straggling in or about the Town of Mansoul.*

*No lust has any grant by Christ, or any liberty to act in the Town of Mansoul.*

Eph. 4. 22.  
Col. 3. 5-9.

Seventhly. *I do further grant to my beloved Town of Mansoul, that they shall have authority not to suffer any Foreigner, or Stranger, or their Seed, to be free in and of the blessed Town of Mansoul, nor to share in the excellent privileges thereof. But that all the grants, privileges, and immunities that I bestow upon the famous Town of Mansoul, shall be for those the old Natives, and true Inhabitants thereof; to them, I say, and to their right seed after them.*

*But all Diabolonians, of what Sort, Birth, Country, or Kingdom soever, shall be debarred a share therein.*

*Their Charter set upon their Castle gates.*

2 Cor. 3. 3.  
Jer. 31. 33.  
Heb. 8. 10.

So when the Town of *Mansoul* had received at the hand of *Emmanuel* their gracious Charter (which in itself is infinitely more large than by this lean Epitome is set before you), they carried it to *Audience*, that is, to the Market-place, and there *Mr. Recorder* read it in the presence of all the people. This being done, it was had back to the Castle gates, and there fairly engraven upon the doors thereof, and laid in Letters of Gold, to the end that the Town of *Mansoul*, with all the People thereof, might have it always in their view, or might go where they might see what a blessed Freedom their Prince had bestowed upon them, that their joy might be increased in themselves, and their love renewed to their great and good *Emmanuel*. 30

*Joy renewed in Mansoul.*

But what joy, what comfort, what consolation, think you, did now possess the hearts of the men of *Mansoul*! The Bells ringed, the Minstrels played, the People danced, the Captains shouted, the Colours waved in the wind, and the silver Trumpets sounded; and the *Diabolonians* now were glad to hide their heads, for they looked like them that had been long dead.

When this was over, the Prince sent again for the Elders of the Town of *Mansoul*, and communed with them about a Ministry that he intended to establish among them; such a Ministry that might open unto them, and that might instruct them in the things that did concern their present and future state.

*For, said he, you, of yourselves, unless you have Teachers and Guides, will not be able to know, and, if not to know, to be sure not to do the will of my Father.*

10 At this news, when the Elders of *Mansoul* brought it to the people, the whole Town came running together (for it pleased them well, as whatever the Prince now did pleased the people), and all with one consent implored His Majesty that he would forthwith establish such a Ministry among them as might teach them both Law and Judgment, Statute and Commandment; that they might be documented in all good and wholesome things. So he told them that he would grant them their requests, and would establish two among them; one that was of his Father's Court, and one that was a native

20 of *Mansoul*.

He that is from the Court, *said he*, is a person of no less quality and dignity than my Father and I; and he is the Lord Chief Secretary of my Father's house; for he is, and always has been, the chief dictator of all my Father's Laws, a person altogether well skilled in all Mysteries, and Knowledge of mysteries, as is my Father, or as myself is. Indeed, he is one with us in Nature, and also as to loving of, and being faithful to, and in the eternal concerns of the Town of *Mansoul*.

30 And this is he, *said the Prince*, that must be your chief Teacher; for it is he, and he only, that can teach you clearly in all high and supernatural things. He, and he only, it is that knows the ways and methods of my Father at Court, nor can any like him show how the heart of my Father is at all times, in all things, upon all occasions, towards *Mansoul*; for as no man knows the things of a man but that spirit of a man which is in him, so the things of my Father knows no man but this his high and mighty Secretary. Nor can

<sup>Jer. 10. 23.</sup>  
<sup>1 Cor. 2. 14.</sup>

<sup>The common good thoughts.</sup>

<sup>[1 Sam. 3. 36.]</sup>

<sup>2 Pet. 1. 21.</sup>  
<sup>1 Cor. 2. 10.</sup>

<sup>John 1. 1.</sup>  
<sup>1 John 5. 7.</sup>

any, as he, tell *Mansoul* how and what they shall do to keep themselves in the love of my Father. He also it is that can bring lost things to your remembrance, and that can tell you things to come. This Teacher, therefore, must of necessity have the pre-eminence, both in your affections and judgment, before your other Teacher; his personal dignity, the excellency of his teaching, also the great dexterity that he hath to help you to make and draw up Petitions to my Father for your help, and to his pleasing, must lay obligations upon you to love him, fear him, and to take heed that you grieve him not.

<sup>1 Thess. 1. 5,</sup> This person can put life and vigour into all he says; yea,  
<sup>2. Acts 21.</sup> and can also put it into your heart. This person can make  
<sup>3. 11. Jude</sup> Seers of you, and can make you tell what shall be hereafter.  
<sup>20. Eph. 6.</sup> By this Person you must frame all your Petitions to my  
<sup>18. Rom. 8.</sup> Father and me; and without his advice and counsel first  
<sup>29. Rev. 2.</sup> obtained, let nothing enter into the Town or Castle of  
<sup>7. 11. 17. 29.</sup> *Mansoul*, for that many disgust and grieve this noble Person.

Take heed, I say, that you do not grieve this Minister; for if you do, he may fight against you; and should he once be moved by you to set himself against you in Battel array, that will distress you more than if twelve legions should from my Father's Court be sent to make war upon you.

But, as I said, if you shall hearken unto him, and shall love him; if you shall devote yourselves to his Teaching, and shall seek to have Converse, and to maintain Communion with him, you shall find him ten times better than is the whole World to any; yea, he will shed abroad the love of my Father in your hearts, and *Mansoul* will be the wisest and most blessed of all people.

30

*Conscience made a minister.*

Then did the Prince call unto him the Old Gentleman, who before had been the *Recorder* of *Mansoul*, Mr. *Conscience* by name, and told him, *That, forasmuch as he was well skilled in the law and government of the Town of Mansoul, and was also well spoken, and could pertinently deliver to them his Master's will in all terrene and domestic matters, therefore he would also make him a Minister for, in, and to the goodly Town of Mansoul, in all the Laws, Statutes, and Judgments of the famous Town*

of Mansoul. And thou must, said the Prince, confine thyself *His limit.* to the teaching of Moral Virtues, to Civil and Natural Duties; but thou must not attempt to presume to be a revealer of *His caution.* those high and supernatural Mysteries that are kept close in the bosom of *Shaddai*, my Father; for those things knows no man, nor can any reveal them but my Father's *Secretary* only.

Thou art a native of the Town of *Mansoul*, but the Lord *Secretary* is a native with my Father; wherefore, as thou hast knowledge of the Laws and Customs of the Corporation, so he of the Things and Will of my Father.

Wherefore, oh, Mr. *Conscience*, although I have made thee a Minister and a Preacher to the Town of *Mansoul*, yet as to the things which the Lord *Secretary* knoweth, and shall teach to this people, there thou must be his Scholar and a Learner, even as the rest of *Mansoul* are.

Thou must therefore, in all high and supernatural things, *Job 32. 9.* go to him for information and knowledge; for though there be a spirit in man, this Person's inspiration must give him understanding. Wherefore, oh, thou Mr. *Recorder*, keep low and be humble, and remember that the *Diabolonians* that kept not their first charge, but left their own standing, are *Jude 6.* now made prisoners in the pit. Be therefore content with thy station.

I have made thee my Father's Vicegerent on earth, in such *His power* things of which I have made mention before: and thou, take *in Mansoul.* thou power to teach them to *Mansoul*, yea, and to impose them with whips and chastisements, if they shall not willingly *[Ps. 89. 32.]* hearken to do thy Commandments.

30 And, Mr. *Recorder*, because thou art old, and through many abuses made feeble; therefore I give thee leave and license *His liberty.* to go when thou wilt to my Fountain, my Conduit, and there to drink freely of the blood of my Grape, for my Conduit *Body.* doth always run wine. Thus doing, thou shalt drive from *Heb. 9. 11.* thine heart and stomach all foul, gross, and hurtful humours. It will also lighten thine eyes, and will strengthen thy memory for the reception and keeping of all that the King's most noble *Secretary* teacheth.

When the Prince had thus put Mr. *Recorder* (that once so was) into the place and office of a Minister to *Mansoul*, and the man had thankfully accepted thereof; then did *Emmanuel* address himself in a particular Speech to the Townsmen themselves.

*The Prince's speech to Mansoul.* Behold, said the Prince to *Mansoul*, my love and care towards you. I have added to all that is past, this mercy, to appoint you Preachers; the most noble *Secretary* to teach you in all high and sublime Mysteries; and this gentleman, pointing to Mr. *Conscience*, is to teach you in all things human to and domestick, for therein lieth his work. He is not, by what I have said, debarred of telling to *Mansoul* anything that he hath heard and received at the mouth of the Lord High *Secretary*; only he shall not attempt to presume to pretend to be a revealer of those high Mysteries himself; for the breaking of them up, and the discovery of them to *Mansoul*, lieth only in the power, authority, and skill of the Lord High *Secretary* himself. Talk of them he may, and so may the rest of the Town of *Mansoul*; yea, and may, as occasion gives them opportunity, press them upon each other for the benefit of the whole. These things, therefore, I would have you observe and do, for it is for your life, and the lengthening of your days.

*A world to come promised to Mansoul.* And one thing more to my beloved Mr. *Recorder*, and to all the Town of *Mansoul*—You must not dwell in, nor stay upon, anything of that which he hath in Commission to teach you, as to your trust and expectation of the next World (of the next World, I say, for I purpose to give another to *Mansoul*, when this with them is worn out); but for that you must wholly and solely have recourse to and make stay upon his doctrine that is your Teacher after the first order. Yea, Mr. *Recorder* himself must not look for life from that which he himself revealeth; his dependence for that must be founded in the Doctrine of the other Preacher. Let Mr. *Recorder* also take heed that he receive not any Doctrine, or point of Doctrine, that is not communicated to him by his superior Teacher, nor yet within the precincts of his own formal knowledge.

Now, after the Prince had thus settled things in the famous

Town of *Mansoul*, he proceeded to give to the Elders of the Corporation a necessary caution, to wit, how they should carry it to the high and noble Captains that he had, from his Father's Court, sent or brought with him to the famous Town of *Mansoul*.

These Captains, said he, do love the Town of *Mansoul*, and they are pickt men, pickt out of abundance, as men that best suit, and that will most faithfully serve in the wars of *Shaddai* against the *Diabolonians*, for the preservation of the Town of *Mansoul*. I charge you, therefore, *said he*, oh, ye Inhabitants of the now flourishing Town of *Mansoul*, that you carry it not ruggedly or untowardly to my Captains, or their men; since, as I said, they are pickt and choice men; men chosen out of many for the good of the Town of *Mansoul*. I say, I charge you, that you carry it not untowardly to them: for though they have the hearts and faces of Lions, when at any time they shall be called forth to ingage and fight with the King's foes, and the enemies of the Town of *Mansoul*, yet a little discountenance cast upon them from the Town of *Mansoul* will deject and cast down their faces, will weaken and take away their courage. Do not, therefore, oh, my beloved! carry it unkindly to my valiant Captains and courageous men of war, but love them, nourish them, succour them, and lay them in your bosoms; and they will not only fight for you, but cause to fly from you all those the *Diabolonians* that seek, and will, if possible, be your utter destruction.

If, therefore, any of them should at any time be sick or weak, and so not able to perform that Office of Love, which, with all their hearts, they are willing to do (and will do also when well and in health), slight them not, nor despise them, but rather strengthen them, and encourage them, though weak and ready to die, for they are your Fence and your Guard, your Wall, your Gates, your Locks, and your Bars. And although, when they are weak, they can do but little, but rather need to be helped by you (than that you should then expect great things from them), yet, when well, you know what Exploits, what Feats and warlike Achievements they are able to do, and will perform for you.

*He gives them caution about the Captains.*

*Graces pickt from common Virtues.*

*Satan cannot weaken our graces as we ourselves may.*

*words.*

*Heb. 12. 12.  
Isa. 35. 3.  
Rev. 3. 2.*

*1 Thess. 5. 14.*

Besides, if they be weak, the Town of *Mansoul* cannot be strong; if they be strong, then *Mansoul* cannot be weak: your safety, therefore, doth lie in their health, and in your countenancing them. Remember also that if they be sick, they catch that disease of the Town of *Mansoul* itself.

These things I have said unto you, because I love your welfare and your honour. Observe, therefore, oh, my *Mansoul!* to be punctual in all things that I have given in charge unto you, and that not only as a Town corporate, and so to your Officers and Guard, and Guides in chief, but to you, as 10 you are a people whose well-being, as single persons, depends on the observation of the Orders and Commandments of their Lord.

*A caution  
about the  
Diabolonians  
that yet remain  
in Mansoul.*

Next, oh, my *Mansoul*, I do warn you of that, of which, notwithstanding that Reformation that at present is wrought among you, you have need to be warned about; wherefore hearken diligently unto me. I am now sure, and you will know hereafter, that there are yet of the *Diabolonians* remaining in the Town of *Mansoul*; *Diabolonians* that are sturdy and implacable, and that do already while I am with you, and 20 that will yet more when I am from you, study, plot, contrive, invent, and jointly attempt to bring you to Desolation, and so to a state far worse than that of the *Egyptian* bondage; they are the avowed friends of *Diabolus*: therefore look about you. They used heretofore to lodge with their Prince in the Castle when *Incredulity* was the Lord *Mayor* of this Town; but since my coming hither, they lie more in the Outsides, and Walls, and have made themselves Dens, and Caves, and Holes, and Strongholds therein. Wherefore, O *Mansoul!* thy work, as to this, will be so much the more difficult and hard; that is, to take, 30 mortify, and put them to death, according to the will of my Father. Nor can you utterly rid yourselves of them, unless you should pull down the Walls of your Town, the which I am by no means willing you should. Do you ask me, *What shall we do then?* Why, be you diligent, and quit you like men; observe their Holds; find out their Haunts; assault them, and make no peace with them. Wherever they haunt, lurk, or abide, and what terms of peace soever they offer you, abhor,

*Christ  
would not  
have us  
destroy  
ourselves  
thereby to  
destroy our  
sins.*

*Mark 7.21,22.*

*Rom. 7. 18.*

and all shall be well betwixt you and me. And that you may the better know them from those that are the natives of *Mansoul*, I will give you this brief Schedule of the names of the chief of them; and they are these that follow:—The Lord *Fornication*, the Lord *Adultery*, the Lord *Murder*, the Lord *Anger*, the Lord *Lasciviousness*, the Lord *Deceit*, the Lord *Evil-Eye*, Mr. *Drunkenness*, Mr. *Revelling*, Mr. *Idolatry*, Mr. *Witchcraft*, Mr. *Variance*, Mr. *Emulation*, Mr. *Wrath*, Mr. *Strife*, Mr. *Sedition*, and Mr. *Heresy*. These are some of the chief, oh 10 *Mansoul*, of those that will seek to overthrow thee for ever. These, I say, are the *Skulkers* in *Mansoul*; but look thou well into the Law of thy King, and there thou shalt find their Physiognomy, and such other characteristical notes of them, by which they certainly may be known.

These, oh, my *Mansoul* (and I would gladly that you should certainly know it), if they be suffered to run and range about the Town as they would, will quickly, like Vipers, eat out your bowels; yea, poison your Captains, cut the sinews of your Soldiers, break the bars and bolts of your Gates, and 20 turn your now most flourishing *Mansoul* into a barren and desolate Wilderness and ruinous Heap. Wherefore, that you may take courage to yourselves to apprehend these villains wherever you find them, I give to you, my Lord *Mayor*, my Lord *Willbewill*, and Mr. *Recorder*, with all the inhabitants of the Town of *Mansoul*, full power and Commission to seek out, to take, and to cause to be put to death by the Cross, all, and all manner of *Diabolonians*, when and wherever you shall find them to lurk within, or to range without the walls of the Town of *Mansoul*.

30 I told you before that I had placed a standing Ministry among you; not that you have but these with you, for my first four Captains who came against the Master and Lord of the *Diabolonians* that was in *Mansoul*, they can, and if need be, and if they be required, will not only privately inform, but publicly preach to the Corporation both good and wholesome Doctrine, and such as shall lead you in the way. Yea, they will set up a weekly, yea, if need be, a daily Lecture in thee, O *Mansoul*! and will instruct thee in such profitable lessons,

*The names  
of some of  
the Diabolo-  
nians in  
*Mansoul*.*

*A Commis-  
sion to  
destroy the  
Diabolo-  
nians in  
*Mansoul*.*

*More  
Preachers  
if need be  
for *Mansoul*.*

that, if heeded, will do thee good at the end. And take good heed that you spare not the men that you have a Commission to take and crucify.

*A Caution.* Now, as I have set before your eyes the Vagrants and Runagates by name, so I will tell you, that among yourselves some of them shall creep in to beguile you, even such as would seem, and that in appearance are, very rife and hot for Religion. And they, if you watch not, will do you a mischief, such an one as at present you cannot think of.

These, as I said, will show themselves to you in another hue <sup>10</sup> than those under description before. Wherefore, *Mansoul*, watch and be sober, and suffer not thyself to be betrayed.

When the Prince had thus far new-modelled the Town of *Mansoul*, and had instructed them in such matters as were profitable for them to know, then he appointed another day in which he intended, when the Townsfolk came together, to bestow a further Badge of honour upon the Town of *Mansoul*: a Badge that should distinguish them from all the people, kindreds, and tongues that dwell in the Kingdom of *Universe*.

*Another  
priviledge  
for Mansoul.* Now it was not long before the day appointed was come, and <sup>20</sup> the Prince and his people met in the King's Palace, where first *Emmanuel* made a short speech unto them, and then did for them as he had said, and unto them as he had promised.

*His speech  
to Mansoul.* *My Mansoul*, said he, *that which I now am about to do, is to make you known to the World to be mine, and to distinguish you also in your own eyes, from all false Traitors that may creep in among you.*

Then he commanded that those that waited upon him *White robes.* should go and bring forth out of his Treasury those white and glistering robes *that I*, said he, *have provided and laid up* <sup>30</sup> *in store for my Mansoul.* So the white garments were fetched out of his Treasury, and laid forth to the eyes of the people. Moreover, it was granted to them that they should take them and put them on, *according*, said he, *to your size and stature.* So the people were put into white, into fine linen, white and clean.

Then said the Prince unto them, *This, O Mansoul, is my Livery, and the Badge by which mine are known from the servants*

of others. Yea, it is that which I grant to all that are mine, and *That which distinguisheth Mansoul from other people.* without which no man is permitted to see my Face. Wear them, therefore, for my sake, who gave them unto you; and also if you would be known by the World to be mine.

But now, can you think how Mansoul shone? It was fair as the Sun, clear as the Moon, and terrible as an Army with banners.

The Prince added further, and said, No Prince, Potentate, or mighty one of Universe giveth this Livery but myself: behold, therefore, as I said before, you shall be known by it to be mine.

And now, said he, I have given you my Livery, let me give you also in commandment concerning them; and be sure that you take good heed to my words.

First. Wear them daily, day by day, lest you should at some times appear to others as if you were none of mine.

Secondly. Keep them always white; for if they be soiled, 'tis Rev. 3. 4. dishonour to me.

Thirdly. Wherefore gird them up from the ground, and let them [1 Pet. 1. 19.] not lag with dust and dirt.

Fourthly. Take heed that you lose them not, lest you walk naked, [Rev. 3. 18.] and they see your shame.

Fifthly. But if you should sully them, if you should defile them, the which I am greatly unwilling you should, and the Prince Diabolus will be glad if you would, then speed you to do that which is written in my Law, that yet you may stand, and not fall before me, and before my Throne. Also, this is the way to cause that I may not leave you, nor forsake you while here, but may dwell in this Town of Mansoul for ever.

And now was Mansoul, and the Inhabitants of it, as the *The glorious state of Mansoul.* signet upon Emmanuel's right hand. Where was there now a

Town, a City, a Corporation, that could compare with *Mansoul?* A Town redeemed from the hand, and from the power of *Diabolus*; a Town that the King *Shaddai* loved, and that he sent *Emmanuel* to regain from the Prince of the *Infernal Cave*; yea, a Town that *Emmanuel* loved to dwell in and that he chose for his royal habitation; a Town that he fortified for himself, and made strong by the force of his Army. What shall I say, *Mansoul* has now a most excellent Prince, Golden

Captains and Men of war, Weapons proved, and Garments as white as snow. Nor are these benefits to be counted little, but great; can the Town of *Mansoul* esteem them so, and improve them to that end and purpose for which they are bestowed upon them?

When the Prince had thus completed the modelling of the Town, to shew that he had great delight in the work of his hands, and took pleasure in the good that he had wrought for the famous and flourishing *Mansoul*, he commanded, and they set his Standard upon the Battlements of the Castle. And then, 10

*First.* He gave them frequent visits; not a day now but the Elders of *Mansoul* must come to him, or he to them, into his Palace. Now they must walk and talk together of all the great things that he had done, and yet further promised to do for the Town of *Mansoul*. Thus would he often do with the Lord *Mayor*, my Lord *Willbewill*, and the honest subordinate preacher, Mr. *Conscience*, and Mr. *Recorder*. But, oh, how graciously, how lovingly, how courteously and tenderly did this blessed Prince now carry it towards the Town of *Mansoul*! In all the Streets, Gardens, Orchards, and other 20 places where he came, to be sure the *Poor* should have his blessing and benediction; yea, he would kiss them, and if they were ill, he would lay hands on them, and make them well. The Captains, also, he would daily, yea, sometimes hourly encourage with his presence and goodly words. For you must know that a smile from him upon them would put more vigour, more life, and stoutness into them, than would anything else under Heaven.

The Prince would now also feast them, and be with them continually: hardly a week would pass, but a Banquet must 30 be had betwixt him and them. You may remember that, some pages before, we make mention of one feast that they had together; but now to feast them was a thing more common: every day with *Mansoul* was a Feast-day now. Nor did he, when they returned to their places, send them empty away; either they must have a *Ring*, a *Gold chain*, a *Bracelet*, a *White stone*, or something: so dear was *Mansoul* to him now; so lovely was *Mansoul* in his eyes.

CHAP. 6. 16.

Under  
standing  
for WillHungry  
Thirsty.

CHAP. 5. 8.

A token of  
Mansoul.  
A token of  
Poor people.  
A token of  
Foolishness.

*Secondly.* When the Elders and Townsmen did not come to him, he would send in much plenty of provision unto them; meat that came from Court, wine and bread that were prepared for his Father's Table; yea, such delicates would he send unto them, and therewith would so cover their Table, that whoever saw it confessed that the like could not be seen in any Kingdom.

*Thirdly.* If *Mansoul* did not frequently visit him as he desired they should, he would walk out to them, knock at their doors, <sup>The danger of wandering thoughts.</sup> and desire entrance, that Amity might be maintained betwixt them and him; if they did hear and open to him, as commonly they would, *if they were at home*, then would he renew his former love, and confirm it too with some new tokens and signs of continued favour. <sup>Rev. 3. 1. Cant. 5. 2</sup>

And was it not now amazing to behold, that in that very place where sometimes *Diabolus* had his abode, and entertained his *Diabolonians* to the almost utter destruction of *Mansoul*, the Prince of Princes should sit eating and drinking with them, while all his mighty Captains, Men of War, Trumpeters, with <sup>20</sup> the Singing men, and Singing women of his Father, stood round about to wait upon them! Now did *Mansoul's* cup run over, <sup>Mansoul's glory.</sup> now did her Conduits run sweet wine, now did she eat the finest of the wheat, and drink milk and honey out of the rock! Now she said, *How great is his goodness! for since I found favour in his eyes, how honourable have I been!* <sup>[Is. 43. 4.]</sup>

The blessed Prince did also ordain a new Officer in the Town, and a goodly person he was; his name was Mr. <sup>God's~</sup> *Peace*; this man was set over my Lord *Willbewill*, my Lord <sup>Col. 3. 15.</sup> *Mayor*, Mr. *Recorder*, the subordinate preacher, Mr. *Mind*, and <sup>30</sup> over all the Natives of the Town of *Mansoul*. Himself was not a Native of it, but came with the Prince *Emmanuel* from the Court. He was a great acquaintance of Captain *Credence* <sup>Rom. 15. 15.</sup> and Captain *Good-Hope*; some say they were kin, and I am of that opinion too. This man, as I said, was made Governor of the Town in general, especially over the Castle, and Captain *Credence* was to help him there. And I made great observation of it, that so long as all things went in *Mansoul* as this sweet-natured Gentleman would, the Town was in most happy

Holy Con-  
ceptions.  
Good  
Thoughts.

condition. Now there were no jars, no chiding, no interferings, no unfaithful doings in all the Town of *Mansoul*; every man in *Mansoul* kept close to his own imployment. The Gentry, the Officers, the Soldiers, and all in place, observed their order. And as for the Women and Children of the Town, they followed their business joyfully; they would *work* and *sing*, *work* and *sing*, from morning till night: so that quite through the Town of *Mansoul* now, nothing was to be found but Harmony, Quietness, Joy, and Health. And this lasted all that Summer.

The story of  
Mr. Carnal-  
Security.

BUT there was a man in the Town of *Mansoul*, and his name <sup>10</sup> was Mr. *Carnal-Security*; this man did, after all this mercy bestowed on this Corporation, bring the Town of *Mansoul* into great and grievous slavery and bondage. A brief account of him and of his doings take as followeth:—

Mr. Self-  
Conceit.

Carnal-  
Security's  
original.

When *Diabolus* at first took possession of the Town of *Mansoul*, he brought thither, with himself, a great number of *Diabolonians*, men of his own conditions. Now, among these, there was one whose name was Mr. *Self-Conceit*, and a notable brisk man he was, as any that in those days did possess the Town of *Mansoul*. *Diabolus*, then perceiving this man to be <sup>20</sup> *active* and *bold*, sent him upon many desperate designs, the which he managed better, and more to the pleasing of his Lord, than most that came with him from the Dens could do. Wherefore, finding him so fit for his purpose, he preferred him, and made him next to the great Lord *Willbewill*, of whom we have written so much before. Now the Lord *Willbewill* being in those days very well pleased with him and with his achievements, gave him his daughter, the Lady *Fear-Nothing*, to wife. Now, of my Lady *Fear-Nothing* did this Mr. *Self-Conceit* beget this gentleman, Mr. *Carnal-Security*. Wherefore there being then in *Mansoul* those strange kinds of mixtures, 'twas hard for them, in some cases, to find out who were Natives, who not; for Mr. *Carnal-Security* sprang from my Lord *Willbewill* by mother's side, though he had for his Father a *Diabolonian* by nature. <sup>30</sup>

His  
Qualties.

Well, this *Carnal-Security* took much after his Father and

Mother; he was self-conceited, he *feared nothing*, he was also a very busy man: nothing of news, nothing of doctrine, nothing of alteration, or talk of alteration, could at any time be on foot in *Mansoul*, but be sure Mr. *Carnal-Security* would be at the *head* or *tail* of it: but, to be sure, he would decline those that he deemed the weakest, and stood always with them (in his way of standing), that he supposed was the strongest side.

Now, when *Shaddai* the Mighty, and *Emmanuel* his Son, 10 made war upon *Mansoul*, to take it, this Mr. *Carnal-Security* was then in Town, and was a great doer among the people, encouraging them in their Rebellion, putting them upon hardening themselves in their resisting the King's forces; but when he saw that the Town of *Mansoul* was taken, and converted to the use of the glorious Prince *Emmanuel*, and when he also saw what was become of *Diabolus*, and how he was unrooted, and made to quit the Castle in the greatest contempt and scorn, and that the Town of *Mansoul* was well lined with *Captains*, *Engines* of war, and *Men*, and also *Provision*; what 20 doth he but slily wheel about also; and as he had served *Diabolus* against the good Prince, so he feigned that he would serve the Prince against his foes.

And having got some little smattering of *Emmanuel's* things by the end, (being bold,) he ventures himself into the company of the Townsmen, and attempts also to chat among them. Now he knew that the power and strength of the Town of *Mansoul* was great, and that it could not but be pleasing to the people, if he cried up their might and their glory. Wherefore he began to ginneth his tale with the power and strength of *Mansoul*, and 30 affirmed that it was impregnable; now magnifying their Captains, and their Slings, and their Rams; then crying up their Fortifications and Strongholds; and, lastly, the assurances that they had from their Prince, that *Mansoul* should be happy for ever. But when he saw that some of the men of the Town were tickled and taken with his discourse, he makes it his business, and walking from street to street, house to house, and man to man, he at last brought *Mansoul* to dance after his pipe, and to grow almost as carnally secure as himself: so from

*He is always  
for the  
strong side.*

*How Mr.  
Carnal-  
Security  
begins the  
mischief of  
*Mansoul*.*

*Tis not  
Grace  
received, but  
Grace  
improved  
that pre-  
serves the  
Soul from  
temporal  
dangers.*

talking they went to feasting, and from feasting to sporting; and so to some other matters (now *Emmanuel* was yet in the Town of *Mansoul*, and he wisely observed their doings). My Lord *Mayor*, my Lord *Willbewill*, and Mr. *Recorder* were also all taken with the words of this tattling *Diabolonian* Gentleman; forgetting that their Prince had given them warning before to take heed that they were not beguiled with any *Diabolonian* sleight; he had further told them, that the security of the now flourishing Town of *Mansoul* did not so much lie in her present fortifications and force, as in her so using of what 10 she had, as might oblige her *Emmanuel* to abide within her Castle. For the right doctrine of *Emmanuel* was, that the Town of *Mansoul* should take heed that they forgot not his Father's love and his; also, that they should so demean themselves as to continue to keep themselves therein. Now this was not the way to do it, namely, to fall in love with one of the *Diabolonians*, and with such an one too as Mr. *Carnal-Security* was, and to be led up and down by the nose by him: they should have heard their Prince, feared their Prince, loved their Prince, and have stoned this naughty pack to death, and 20 took care to have walked in the ways of their Prince's prescribing; for then should their Peace have been as a River, when their Righteousness had been like the Waves of the Sea.

[11s. 48. 18.]

Now when *Emmanuel* perceived that through the policy of Mr. *Carnal-Security*, the hearts of the men of *Mansoul* were chilled and abated in their practical love to him,

*First.* He bemoans them, and condoles their state with the *Secretary*, saying *O, that my people had hearkened unto me, and that Mansoul had walked in my ways! I would have fed them 30 with the finest of the wheat; and with honey out of the rock would I have sustained them.* This done, he said in his heart, *I will return to the Court, and go to my place, till Mansoul shall consider and acknowledge their offence.* And he did so, and the cause and manner of his going away from them was, that *Mansoul* declined him, as is manifest in these particulars.

*The way of  
Mansoul's  
backsliding.*

1. *They left off their former way of visiting him, they came not backsliding, to his Royal Palace as afore.*

[Ps. 81. 13–  
16.]

[11os. 5. 15.]

2. They did not regard, nor yet take notice, that he came or came not to visit them.

3. The Love-feasts that had wont to be between their Prince and them, though he made them still, and called them to them, yet they neglected to come to them, or to be delighted with them.

4. They waited not for his Counsels, but began to be headstrong and confident in themselves, concluding that now they were strong and invincible, and that Mansoul was secure, and beyond all reach of the foe, and that her state must needs be unalterable for ever.

10 Now, as was said, Emmanuel perceiving that by the craft of Mr. Carnal-Security, the Town of Mansoul was taken off from their dependence upon him, and upon his Father by him, and set upon what by them was bestowed upon it: He first, as I said, bemoaned their state, then he used means to make them understand that the way that they went on in was dangerous: for he sent my Lord High Secretary to them, to forbid them such ways; but twice, when he came to them, he found them at dinner in Mr. Carnal-Security's parlour; and perceiving also that they were not willing to reason about matters concerning 20 their good, he took grief and went his way; the which when <sup>They grieve</sup> he had told to the Prince Emmanuel, he took offence, and was <sup>the Holy</sup> <sup>Ghost and</sup> <sup>Christ.</sup> grieved also, and so made provision to return to his Father's Court.

Now, the methods of his withdrawals, as I was saying before, were thus:—

1. Even while he was yet with them in Mansoul, he kept him- <sup>Christ</sup> <sup>withdraws</sup> self close, and more retired than formerly. <sup>not all at once.</sup>

2. His Speech was not now, if he came in their company, so pleasant and familiar as formerly.

30 3. Nor did he, as in times past, send to Mansoul, from his Table, those dainty bits which he was wont to do.

4. Nor when they came to visit him, as now and then they <sup>The</sup> would, would he be so easily spoken with as they found him to be <sup>workings</sup> <sup>of their</sup> in times past. They might now knock once, yea twice, but he would <sup>affections.</sup> seem not at all to regard them; whereas formerly at the sound of their feet he would up and run, and meet them half-way, and take them too, and lay them in his Bosom.

But thus Emmanuel carried it now, and by this his carriage

he sought to make them bethink themselves, and return to him. But, alas! they did not consider, they did not know his ways, they regarded not, they were not touched with these,

Ezek. 11. 21.  
Hos. 5. 15.  
Lev. 26. 21.  
24.

nor with the true remembrance of former favours. Wherefore what does he but in private manner withdraw himself, first from his Palace, then to the Gate of the Town ; and so away from *Mansoul* he goes, till they should acknowledge their offence, and more earnestly seek his Face. Mr. *God's-Peace* also laid down his Commission, and would for the present act no longer in the Town of *Mansoul*.

10

[1.lev. 26. 23.  
24.]

Jer. 2. 32.

Thus they walked contrary to him, and he again, by way of retaliation, walked contrary to them. But, alas ! by this time they were so hardened in their way, and had so drunk in the doctrine of Mr. *Carnal-Security*, that the departing of their Prince touched them not, nor was he remembered by them when gone ; and so, of consequence, his absence not condoled by them.

*A trick put upon Mr. Godly-Fear, he goes to the feast and sits there like a stranger.*

Now, there was a day wherein this old gentleman, Mr. *Carnal-Security*, did again make a Feast for the Town of *Mansoul* ; and there was at that time in the Town one Mr. *Godly-Fear*, one now but little set by, though formerly one of great request. This man, old *Carnal-Security* had a mind, if possible, to gull, and debauch, and abuse, as he did the rest, and therefore he now bids him to the Feast with his neighbours. So the day being come, they prepare, and he goes and appears with the rest of the guests ; and being all set at the Table, they did eat and drink, and were merry, even all but this one man : for Mr. *Godly-Fear* sat like a stranger, and did neither eat nor was merry. The which, when Mr. *Carnal-Security* perceived, he presently addressed himself in a speech thus to him :

30

*Talk between Mr. Carnal-Security and Mr. Godly-Fear.*

CARN. Mr. *Godly-Fear*, are you not well ? you seem to be ill of body or mind, or both. I have a Cordial of Mr. *Forget-Good's* making, the which, sir, if you will take a dram of, I hope it may make you bonny and blith, and so make you more fit for us, feasting companions.

GODLY. Unto whom the good old Gentleman discreetly replied, *Sir, I thank you for all things courteous and civil ; but for your Cordial I have no list thereto. But a word to the Natives of*

Mansoul: *You, the Elders and Chief of Mansoul, to me it is strange to see you so jocund and merry, when the Town of Mansoul is in such woeful case.*

CARN. Then said Mr. Carnal-Security, You want sleep, good Sir, I doubt. If you please, lie down, and take a nap, and we meanwhile will be merry.

GODLY. Then said the good man as follows: *Sir, if you were not destitute of an honest heart, you could not do as you have done, and do.*

10 CARN. Then said Mr. Carnal-Security, Why?

GODLY. Nay, pray interrupt me not. 'Tis true, the Town of Mansoul was strong, and, (with a proviso,) impregnable; but you, the Townsmen, have weakened it, and it now lies obnoxious to its foes; nor is it a time to flatter, or be silent; it is you, Mr. Carnal-Security, that have wilily stripped Mansoul, and driven her glory from her; you have pulled down her Towers, you have broken down her Gates, you have spoiled her Locks and Bars.

And now, to explain myself: from that time that my Lords of Mansoul and you, sir, grew so great, from that time the Strength 20 of Mansoul has been offended, and now he is arisen and is gone. If any shall question the truth of my words, I will answer him by this, and such like questions. Where is the Prince Emmanuel? When did a man or woman in Mansoul see him? When did you hear from him, or taste any of his dainty bits? You are now a feasting with this Diabolonian Monster, but he is not your Prince. I say, therefore, though Enemies from without, had you taken heed, could not have made a prey of you, yet, since you have sinned against your Prince your Enemies within have been too hard for you.

30 CARN. Then said Mr. Carnal-Security, Fie! fie! Mr. Godly-Fear, fie! will you never shake off your timorousness? Are you afraid of being Sparrow-blasted? Who hath hurt you? Behold, I am on your side; only you are for doubting, and I am for being confident. Besides, is this a time to be sad in? A Feast is made for mirth; why, then, do you now, to your shame, and our trouble, break out into such passionate, melancholy language, when you should eat and drink, and be merry?

GODLY. Then said Mr. Godly-Fear again, *I may well be sad, for Emmanuel is gone from Mansoul. I say again, he is gone, and you, Sir, are the man that has driven him away; yea, he is gone without so much as acquainting the Nobles of Mansoul with his going: and if that is not a sign of his anger, I am not acquainted with the methods of Godliness.*

*His speech  
to the Elders  
of Mansoul.* And now, my Lords and Gentlemen, for my Speech is still to you, your gradual declining from him did provoke him gradually to depart from you, the which he did for some time, if perhaps you would have been made sensible thereby, and have been renewed by 10 bumbling of yourselves; but when he saw that none would regard, nor lay these fearful beginnings of his Anger and Judgment to heart, he went away from this place; and this I saw with mine eye. Wherefore now, while you boast, your Strength is gone; you [Jud. 16. 20.] are like the man that had lost his locks that before did wave about his shoulders. You may, with this Lord of your Feast, shake yourselves, and conclude to do as at other times; but since without him you can do nothing, and he is departed from you, turn your Feast into a Sigh, and your Mirth into Lamentation.

*Conscience  
startled.* Then the Subordinate Preacher, old Mr. Conscience by name, 20 he that of old was Recorder of Mansoul, being startled at what was said, began to second it thus:

CONSC. Indeed, my Brethren, quoth he, I fear that Mr. Godly-Fear tells us true: I, for my part, have not seen my Prince a long season. I cannot remember the day, for my part; nor can I answer Mr. Godly-Fear's question. I doubt, I am afraid that all is naught with Mansoul.

GODLY. Nay, *I know that you shall not find him in Mansoul, for he is departed and gone; yea, and gone for the faults of the Elders, and for that they rewarded his Grace with unsufferable 30 Unkindnesses.*

*They are all  
ashast.* Then did the Subordinate Preacher look as if he would fall down dead at the Table; also all there present, except the Man of the house, began to look pale and wan. But having a little recovered themselves, and jointly agreeing to believe Mr. Godly-Fear and his sayings, they began to consult what was best to be done (now Mr. Carnal-Security was gone into his Withdrawing-room, for he liked not such dumpish doings),

both to the Man of the house for drawing them into evil, and also to recover *Emmanuel's* love.

And, with that, that saying of their Prince came very hot into their minds, which he had bidden them do to such as were false prophets that should arise to delude the Town of *Mansoul*. So they took Mr. *Carnal-Security* (concluding that he must be he) and burned his House upon him with fire ; for he also was a *Diabolonian* by nature.

So when this was passed and over, they besped themselves to look for *Emmanuel* their Prince ; and they sought him, but they found him not. Then were they more confirmed in the truth of Mr. *Godly-Fear's* sayings, and began also severely to reflect upon themselves for their so vile and ungodly doings ; for they concluded now that it was through them that their Prince had left them.

Then they agreed and went to my Lord *Secretary* (him whom before they refused to hear—him whom they had grieved with their doings), to know of him, for he was a Seer, and could tell where *Emmanuel* was, and how they might direct a Petition to him. But the Lord *Secretary* would not admit them to a conference about this matter, nor would they show them his face or intelligence.

And now was it a day gloomy and dark, a Day of clouds and of thick darkness with *Mansoul*. Now they saw that they had been foolish, and began to perceive what the company and prattle of Mr. *Carnal-Security* had done, and what desperate damage his swaggering words had brought poor *Mansoul* into. But what further it was likely to cost them, that they were ignorant of. Now Mr. *Godly-Fear* began again to be in repute with the men of the Town ; yea, they were ready to look upon him as a Prophet.

Well, when the Sabbath-day was come, they went to hear their *Subordinate Preacher* ; but oh, how he did thunder and lighten this day ! His text was that in the prophet Jonah, *They that observe lying vanities forsake their own mercies.* But there was then such power and authority in that Sermon, and such a dejection seen in the countenances of the people

They consult  
and burn  
their Feast-  
master.

Cant. 5. 6.

They apply  
themselves  
to the Holy  
Ghost, but he  
is grieved.

Isa. 63. 10.  
Eph. 4. 30.  
1 Thess. 5. 19.

that day, that the like hath seldom been heard or seen. The people, when Sermon was done, were scarce able to go to their homes, or to betake themselves to their employs the week after; they were so Sermon-smitten, and also so Sermon-sick by being smitten, that they knew not what to do.

*The Subordinate Preacher doth acknowledge his fault and bewails his complicity with Mr. Carnal-Security.*

*Ps. 88. 1*

*I should do so wicked a thing! That I, a Preacher! whom the Prince did set up to teach to Mansoul his Law, should myself live senseless and sottishly here, and be one of the first found in transgression! This transgression also fell within my precincts: I should have cried out against the wickedness; but I let Mansoul lie swallowing in it, until it had driven Emmanuel from its borders!* With these things he also charged all the Lords and Gentry of *Mansoul*, to the almost distracting of them.

*Sin doth cause to be weak both body, soul, and graces.*  
Heb. 12. 12,  
13. Isa. 3  
25. Rev. 3.  
2.

About this time also, there was a great sickness in the Town of *Mansoul*, and most of the inhabitants were greatly afflicted. Yea, the Captains also, and Men of war were brought thereby to a languishing condition, and that for a long time together; so that in case of an invasion, nothing could to purpose now have been done, either by the Townsmen, or Field Officers. Oh, how many pale faces, weak hands, feeble knees, and staggering men were now seen to walk the streets of *Mansoul*! Here were groans, there pants, and yonder lay those that were ready to faint.

The Garments, too, which *Emmanuel* had given them were but in a sorry case; some were rent, some were torn, and all in a nasty condition; some also did hang so loosely upon them, that the next bush they came at was ready to pluck them off.

After some time spent in this sad and desolate condition, the *Subordinate Preacher* called for a day of fasting, and to humble themselves for being so wicked against the great *Skaddai*, and his Son. And he desired that Captain *Boanerges* would preach. So he consented to do it; and the day being [Lu. 13. 7.] come, his text was this, *Cut it down; why cumbereth it the*

*Boanerges doth preach to Mansoul.*  
[Lu. 13. 7.]

ground? And a very smart sermon he made upon the place. First, he showed what was the occasion of the words, namely, because the Fig-tree was barren; then he showed what was contained in the sentence, to wit, *Repentance, or utter Desolation*. He then showed also, by whose authority this sentence was pronounced, and that was by *Shaddai* himself. And, lastly, he showed the Reasons of the point, and then concluded his Sermon. But he was very pertinent in the application, insomuch that he made poor *Mansoul* tremble. For this Sermon, The men of  
Mansoul  
much  
affected.

10 as well as the former, wrought much upon the hearts of the men of *Mansoul*; yea, it greatly helped to keep awake those that were roused by the Preaching that went before. So that now, throughout the whole Town, there was little or nothing to be heard or seen but Sorrow, and Mourning, and Wo.

Now, after Sermon, they got together and consulted what was best to be done. *But*, said the Subordinate Preacher, *I will do nothing of mine own head, without advising with my neighbour, Mr. Godly-Fear. For if he had, afore, and understood more of the mind of our Prince than we, I do not know but he also may have it now, even now we are turning again to Virtue.*

So they called and sent for Mr. *Godly-Fear*, and he forthwith appeared. Then they desired that he would further show his opinion about what they had best to do. Then said the old Gentleman as followeth: *It is my opinion that this Town of Mansoul should, in this Day of her Distress, draw up and send an humble Petition to their offended Prince Emmanuel, that he, in his Favour and Grace, will turn again unto you, and not 30 keep Anger for ever.*

When the Townsmen had heard this Speech, they did, They send  
the Lord  
Mayor to  
court. with one consent, agree to his advice. So they did presently draw up their Request, and the next was, *But who shall carry it?* At last they did all agree to send it by my Lord *Mayor*. So he accepted of the service, and addressed himself to his journey; and went and came to the Court of *Shaddai*, whither *Emmanuel*, the Prince of *Mansoul*, was gone. But the Gate Lam. 3. 8.  
44. was shut, and a strict watch kept thereat; so that the Petitioner

was forced to stand without for a great while together. Then he desired that some would go in to the Prince and tell him who stood at the Gate, and what his business was. So one went and told to *Shaddai*, and to *Emmanuel* his Son, that the Lord *Mayor* of the Town of *Mansoul* stood without at the Gate of the King's Court, desiring to be admitted into the presence of the Prince, the King's Son. He also told what was the Lord *Mayor's* errand, both to the King and his Son *Emmanuel*. But the Prince would not come down, nor admit that the Gate should be opened to him, but sent to him an answer to this effect : *They have turned their back unto me, and not their face; but now in the time of their trouble they say to me, Arise, and save us. But can they not now go to Mr. Carnal-Security, to whom they went when they turned from me, and make him their Leader, their Lord, and their Protection now in their Trouble : why now in their Trouble do they visit me, since in their Prosperity they went astray?*

*A dreadful answer.*  
Jer. 2. 27, 28.

was yet to be done; and they asked advice, as they did before, of that reverend Mr. Godly-Fear, who told them that there was no way better than to do as they had done, nor would he that they should be discouraged at all with that they had met with at Court; yea, though several of their Petitions should be answered with nought but silence or rebuke: *For*, said he, *it is the way of the wise Shaddai to make men wait and to exercise patience, and it should be the way of them in want to be willing to stay his leisure.*

*They consult again  
Mr. Godly-  
Fear's  
advice.*

10 Then they took courage, and sent again, and again, and again, and again; for there was not now one day nor an hour that went over *Mansoul's* head, wherein a man might not have met upon the road one or other riding post, sounding the horn from *Mansoul* to the *Court* of the King *Shaddai*; and all with Letters Petitionary in behalf of and for the Prince's return to *Mansoul*. The road, I say, was now full of Messengers, going and returning, and meeting one another; some from the Court, and some from *Mansoul*; and this was the *Groaning desires.* work of the miserable Town of *Mansoul*, all that long, that 20 sharp, that cold and tedious Winter.

*Lam. 3. 25.  
26. Ps. 27.  
14*

*See now  
what's the  
work of a  
backsliding  
Saint  
awakened.*

Now if you have not forgot, you may yet remember that I *A momento.* told you before, that after *Emmanuel* had taken *Mansoul*, yea, and after that he had new modelled the Town, there remained in several lurking places of the Corporation many of the old *Diabolonians*, that either came with the Tyrant when he invaded and took the Town, or that had there, by reason of unlawful mixtures, their birth and breeding and bringing up. And their holes, dens, and lurking places were in, under, or about the wall of the Town. Some of their names are the 30 Lord *Fornication*, the Lord *Adultery*, the Lord *Murder*, the Lord *Anger*, the Lord *Lasciviousness*, the Lord *Deceit*, the Lord *Evil-Eye*, the Lord *Blasphemy*, and that horrible Villain, the old and dangerous Lord *Covetousness*. These, as I told you, with many more, had yet their abode in the Town of *Mansoul*, and that after that *Emmanuel* had driven their Prince *Diabolus* out of the Castle.

Against these the good Prince did grant a Commission to the Lord *Willbewill* and others, yea, to the whole Town of *Mansoul*, to seek, take, secure, and destroy any or all that they could lay hands on, for that they were *Diabolonians* by nature, Enemies to the Prince, and those that sought to ruin the blessed Town of *Mansoul*. But the Town of *Mansoul* did not pursue this warrant, but neglected to look after, to apprehend, to secure, and to destroy these *Diabolonians*. Wherefore what do these Villains but by degrees take courage to put forth their heads, and to show themselves to the Inhabitants of the <sup>10</sup> Town. Yea, and as I was told, some of the men of *Mansoul* grew too familiar with some of them, to the sorrow of the Corporation, as you yet will hear more of in time and place.

*The Diabolonians plot.*

Well, when the *Diabolonian* Lords that were left perceived that *Mansoul* had, through sinning, offended *Emmanuel* their Prince, and that he had withdrawn himself and was gone, what do they but plot the ruin of the Town of *Mansoul*. So upon a time they met together at the hold of one Mr. *Mischief*, who was also a *Diabolonian*, and there consulted how they might deliver up *Mansoul* into the hands of *Diabolus* again. Now <sup>20</sup> some advised one way, and some another, every man according to his own liking. At last my Lord *Lasciviousness* propounded, whether it might not be best, in the first place, for some of those that were *Diabolonians* in *Mansoul* to adventure to offer themselves for Servants to some of the Natives of the Town; *For*, said he, *if they so do*, and *Mansoul* shall accept of them, they may for us, and for *Diabolus* our Lord, make the taking of the Town of *Mansoul* more easy than otherwise it will be. But then stood up the Lord *Murder*, and said, *This may not be done at this time*; *for Mansoul is now in a kind of a rage*, because by our <sup>30</sup> friend Mr. *Carnal-Security* she hath been once ensnared already, and made to offend against her Prince; and how shall she reconcile herself unto her Lord again, but by the heads of these men? Besides, we know that they have in Commission to take and slay us wherever they shall find us; let us therefore be wise as Foxes. When we are dead, we can do them no hurt; but while we live, we may. Thus when they had tossed the matter to and fro, they jointly agreed that a letter should forthwith be sent away

*Mansoul  
heeded not  
her Prince's  
Caution nor  
put his  
Commission  
in execution.*

to *Diabolus* in their name, by which the state of the Town of *Mansoul* should be showed him, and how much it is under the <sup>*They send to Hell for advice.*</sup> frowns of their Prince. *We may also,* said some, *let him know our intentions, and ask of him his advice in the case.*

So a letter was presently framed, the contents of which were these:—

*To our great Lord, the Prince Diabolus, dwelling below in the Infernal Cave.*

*The copy of their Letter.*

10 *Oh, great Father, and mighty Prince Diabolus, we, the true Diabolonians yet remaining in the rebellious Town of Mansoul, having received our Beings from thee, and our Nourishment at thy hands, cannot with content and quiet endure to behold, as we do this day, how thou art dispraised, disgraced, and reproached among the inhabitants of this Town; nor is thy long absence at all delightful to us, because greatly to our detriment.*

20 *The reason of this our writing unto our Lord, is for that we are not altogether without hope that this Town may become thy habitation again; for it is greatly declined from its Prince Emmanuel; and he is uprisen, and is departed from them: yea, and though they send, and send, and send, and send after him to return to them, yet can they not prevail, nor get good words from him.*

There has been also of late, and is yet remaining, a very great sickness and fainting among them; and that not only upon the poorer sort of the Town, but upon the Lords, Captains, and chief Gentry of the place (we only who are of the Diabolonians by nature remain well, lively, and strong), so that through their great transgression on the one hand, and their dangerous sickness on the other, we judge they lie open to thy hand and power. If, therefore, it shall stand with thy horrible cunning, and with the cunning of 30 the rest of the Princes with thee, to come and make an attempt to take Mansoul again, send us word, and we shall to our utmost power be ready to deliver it into thy hand. Or if what we have said shall not by thy Fatherhood be thought best and most meet to be done, send us thy mind in a few words, and we are all ready to follow thy counsel to the hazarding of our lives, and what else we have.

Given under our hands the day and date above-written, after a close consultation at the house of Mr. Mischief, who yet is alive, and hath his place in our desirable Town of Mansoul.

*Mr. Profane is the Carrier, he brings the Letter to Hell-Gate Hill and there presents it to Cerberus the Porter.*

When Mr. *Profane* (for he was the Carrier) was come with his letter to *Hell-Gate Hill*, he knocked at the Brazen-gates for entrance. Then did *Cerberus*, the Porter, for he is the keeper of that Gate, open to Mr. *Profane*, to whom he delivered his Letter, which he had brought from the *Diabolonians* in *Mansoul*. So he carried it in, and presented it to *Diabolus* his Lord, and said, *Tidings, my lord, from Mansoul, from our trusty friends in Mansoul.*

Then came together from all places of the Den, *Beelzebub*, *Lucifer*, *Apollyon*, with the rest of the rabblement there, to 10 hear what news from *Mansoul*. So the Letter was broken-up and read, and *Cerberus* he stood by. When the Letter was openly read, and the Contents thereof spread into all the corners of the Den, command was given that, without let or stop, *Dead-man's-bell* should be rung for joy. So the Bell was rung, and the Princes rejoiced that *Mansoul* was likely to come to ruin. Now, the Clapper of the Bell went, *The Town of Mansoul is coming to dwell with us; make room for the Town of Mansoul.* This Bell therefore they did ring, because they did hope that they should have *Mansoul* again. 20

Now, when they had performed this their horrible ceremony, they got together again to consult what answer to send to their friends in *Mansoul*; and some advised one thing, and some another: but at length, because the business required haste, they left the whole business to the Prince *Diabolus*, judging him the most proper Lord of the place. So he drew up a Letter as he thought fit, in answer to what Mr. *Profane* had brought, and sent it to the *Diabolonians* that did dwell in *Mansoul*, by the same hand that had brought theirs to him; and this was the Contents thereof:— 30

*To our offspring, the high and mighty Diabolonians that yet dwell in the Town of Mansoul, Diabolus, the great Prince of Mansoul, wishest a prosperous issue and conclusion of those many brave enterprises, conspiracies, and designs that you, of your love and respect to our honour, have in your hearts to attempt to do against Mansoul.*

*Beloved children and disciples, my Lord Fornication, Adultery,*

and the rest, we have here, in our desolate Den, received, to our highest joy and content, your welcome Letter, by the hand of our trusty Mr. Profane; and to show how acceptable your tidings were, we rang out our Bell for gladness; for we rejoiced as much as we could, when we perceived that yet we had friends in Mansoul, and such as sought our honour and revenge in the ruin of the Town of Mansoul. We also rejoiced to hear that they are in a degenerated condition, and that they have offended their Prince, and that he is gone. Their Sickness also <sup>10</sup> pleaseth us, as does also your Health, Might, and Strength. Glad also would we be, right horribly beloved, could we get this Town into our clutches again. Nor will we be sparing of spending our Wit, our Cunning, our Craft, and Hellish inventions to bring to a wished conclusion this your brave beginning in order thereto.

And take this for your comfort (our Birth, and our Offspring), that shall we again surprise it and take it, we will attempt to put all your Foes to the Sword, and will make you the great Lords and Captains of the place. Nor need you fear, if ever we get it again, <sup>20</sup> that we after that shall be cast out any more; for we will come with more strength, and so lay far more fast hold than at the first we did. Besides, it is the Law of that Prince that now Matt. 12. <sup>43-45.</sup> they own, that if we get them a second time, they shall be ours for ever.

Do you, therefore, our trusty Diabolonians, yet more pry into, and endeavour to spy out the weakness of the Town of Mansoul. We also would that you yourselves do attempt to weaken them more and more. Send us word also by what means you think we had best to attempt the regaining thereof: namely, whether by <sup>30</sup> persuasion to a vain and loose Life; or, whether by tempting them to Doubt and Despair; or, whether by blowing up the Town by the Gunpowder of Pride and Self-conceit. Do you also, oh, ye brave Diabolonians, and true Sons of the Pit, be always in a readiness to make a most hideous assault within, when we shall be ready to storm it without. Now speed you in your project, and we in our desires, to the utmost power of our Gates, which is the wish of your great Diabolus, Mansoul's enemy, and him that trembles when he thinks of Judgment to come.

*All the blessings of the Pit be upon you, and so we close up our letter.*

*Given at the Pit's mouth, by the joint consent of all the Princes of Darkness, to be sent to the Force and Power that we have yet remaining in Mansoul, by the hand of Mr. Profane,*

*By me, DIABOLUS.*

This letter, as was said, was sent to *Mansoul*, to the *Diabolonians* that yet remained there, and that yet inhabited the wall, from the dark Dungeon of *Diabolus*, by the hand of Mr. *Profane*, by whom they also in *Mansoul* sent theirs to the Pit.  
Profane comes home again.

Now, when this Mr. *Profane* had made his return, and was come to *Mansoul* again, he went and came as he was wont to the house of Mr. *Mischief*, for there was the Conclave, and the place where the Contrivers were met. Now, when they saw that their Messenger was returned safe and sound, they were greatly gladdened thereat. Then he presented them with his Letter which he had brought from *Diabolus* for them; the which, when they had read and considered, did much augment their gladness. They asked him after the welfare of their friends, as how their Lord *Diabolus*, *Lucifer*, and *Beelzebub* did, with the rest of those of the Den. To which this *Profane* made answer, *Well, well, my Lords; they are well, even as well as can be in their place.* They also, said he, *did ring for joy at the reading of your Letter, as you well perceived by this when you read it.*

Now, as was said, when they had read their Letter, and perceived that it encouraged them in their work, they fell to their way of contriving again, namely, how they might complete their *Diabolonian* design upon *Mansoul*. And the first thing that they agreed upon was to keep all things from *Mansoul* as close as they could. *Let it not be known, let not Mansoul be acquainted with what we design against it.* The next thing was, how, or by what means, they should try to bring to pass the ruin and overthrow of *Mansoul*; and one said after this manner, and another said after that. Then stood up Mr. *Deceit*, and said, *My right Diabolonian friends, our Lords, and the high ones of the deep Dungeon, do propound unto us these three ways:—*

1. Whether we had best to seek its ruin by making Mansoul loose and vain.

2. Or whether by driving them to Doubt and Despair.

3. Or whether by endeavouring to blow them up by the Gunpowder of Pride and Self-conceit.

Now I think, if we shall tempt them to Pride, that may do something; and if we tempt them to Wantonness, that may help.

Mansoul.

But, in my mind, if we could drive them into Desperation, that would knock the nail on the head: for then we should have them, 10 in the first place, question the truth of the love of the heart of their Prince towards them, and that will disgust him much. This, if it works well, will make them leave off quickly their way of sending Petitions to him; then farewell earnest solicitations for help and supply; for then this Conclusion lies naturally before them, As good do nothing, as do to no purpose. So to Mr. Deceit they unanimously did consent.

Then the next question was, But how shall we do to bring this our project to pass? and it was answered by the same Gentleman—that this might be the best way to do it: Even take heed, Mansoul. 20 let, quoth he, so many of our friends as are willing to venture themselves for the promoting of their Prince's cause, disguise themselves with apparel, change their names, and go into the market like far-Country-men, and proffer to let themselves for Servants to the famous Town of Mansoul, and let them pretend to do for their Masters as beneficially as may be; for by so doing they may, if Mansoul shall hire them, in little time so corrupt and defile the Corporation, that her now Prince shall be not only further offended with them, but in conclusion shall spue them out of his mouth. And when this is done, our prince Diabolus shall 30 prey upon them with ease: yea, of themselves, they shall fall into the mouth of the Eater.

This project was no sooner propounded, but was as highly accepted, and forward were all *Diabolonians* now to engage in so delicate an interprize: but it was not thought fit that all should do thus; wherefore they pitched upon two or three, namely, the Lord Covetousness, the Lord Lasciviousness, and the Lord Anger. The Lord Covetousness called himself by the name of *Prudent-Thrifty*; the Lord Lasciviousness called him-

Mansoul.

self by the name of *Harmless-Mirth*; and the Lord *Anger* called himself by the name of *Good-Zeal*.

*Take heed,*  
*Mansoul.*

So upon a Market-day they came into the Market-place, three lusty fellows they were to look on, and they were clothed in *Sheep's-russet*, which was also now in a manner as white as were the white robes of the men of *Mansoul*. Now the men could speak the language of *Mansoul* well. So when they were come into the Market-place, and had offered to let themselves to the Townsmen, they were presently taken up; for they asked but little wages, and promised to do their Masters great service.

*Take heed,*  
*Mansoul.*

Mr. *Mind* hired *Prudent-Thrifty*, and Mr. *Godly-Fear* hired *Good-Zeal*. True, this fellow *Harmless-Mirth* did hang a little in hand, and could not so soon get him a Master as the other did, because the Town of *Mansoul* was now in *Lent*; but after a while, because *Lent* was almost out, the Lord *Willbewill* hired *Harmless-Mirth* to be both his *Waiting man* and his *Lacquey*: and thus they got them Masters.

These Villains now being got thus far into the houses of the men of *Mansoul*, quickly began to do great mischief therein; for being filthy, arch, and sly, they quickly corrupted the families where they were; yea, they tainted their Masters much, especially this *Prudent-Thrifty*, and him they call *Harmless-Mirth*. True, he that went under the vizor of *Good-Zeal* was not so well liked of his Master; for he quickly found that he was but a counterfeit Rascal; the which when the fellow perceived, with speed he made his escape from the house, or I doubt not but his Master had hanged him.

Well, when these Vagabonds had thus far carried on their design, and had corrupted the Town as much as they could, in the next place they considered with themselves at what time their Prince *Diabolus* without, and themselves within the Town, should make an attempt to seize upon *Mansoul*; and they all agreed upon this, that a *Market-day* would be best for that work; for why? then will the Townsfolk be busy in their ways: and always take this for a rule, When people are most busy in the world, they least fear a surprise. We also then, said they, shall be able with less suspicion to gather our-

*A day of  
worldly  
number.*

selves together for the work of our Friends and Lords ; yea, and in such a day, if we shall attempt our work, and miss it, we may, when they shall give us the rout, the better bide ourselves in the crowd, and escape.

These things being thus far agreed upon by them, they wrote another letter to *Diabolus*, and sent it by the hand of Mr. Profane, the contents of which were these :—

The Lords of Looseness send to the great and high Diabolus  
from our Dens, Caves, Holes, and Strongholds, in and about  
the walls of the Town of Mansoul, greeting.

Our great Lord, and the nourisher of our lives, Diabolus—  
how glad we were when we heard of your Fatherhood's readiness  
to comply with us, and help forward our design in our attempts to  
ruin Mansoul, none can tell but those who, as we do, set them-  
selves against all appearance of good, when and wheresoever we  
find it.

Touching the encouragement that your Greatness is pleased to  
give us to continue to devise, contrive, and study the utter desola-  
tion of Mansoul, that we are not solicitous about ; for we know  
right well that it cannot but be pleasing and profitable to us to  
see our Enemies, and them that seek our lives, die at our feet, or fly  
before us. We therefore are still contriving, and that to the best  
of our cunning, to make this work most facile and easy to your  
lordships, and to us.

First, we considered of that most hellishly cunning compacted,  
three-fold project, that by you was propounded to us in your last ;  
and have concluded, that though to blow them up with the Gun-  
powder of Pride would do well, and to do it by tempting them  
to be Loose and Vain will help on, yet to contrive to bring them  
into the gulf of Desperation, we think will do best of all. Now  
we, who are at your beck, have thought of two ways to do this :  
first we, for our parts, will make them as vile as we can, and  
then you with us, at a time appointed, shall be ready to fall  
upon them with the utmost force. And of all the Nations that  
are at your whistle, we think that an army of Doubters may  
be the most likely to attack and overcome the Town of Mansoul.  
Thus shall we overcome these enemies, else the Pit shall open her

Take heed,  
Mansoul.

Look to it,  
Mansoul.

Rom. 7. 21.  
Gal. 5. 17.

mouth upon them, and Desperation shall thrust them down into it. We have also, to effect this so much by us desired design, sent already three of our trusty Diabolonians among them; they are disguised in garb, they have changed their names, and are now accepted of them; namely, Covetousness, Lasciviousness, and Anger. The name of Covetousness is changed to Prudent-Thrifty, and him Mr. Mind has hired, and is almost become as bad as our Friend. Lasciviousness has changed his name to Harmless-Mirth, and he is got to be the Lord Willbewill's Lacquey; but he has made his Master very wanton. Anger 10 changed his name into Good-Zeal, and was entertained by Mr. Godly-Fear; but the peevish old Gentleman took pepper in the nose, and turned our Companion out of his house. Nay, he has informed us since that he ran away from him, or else his old Master had hanged him up for his labour.

*Look to it,  
Mansoul.*

Now these have helped forward our work and design upon Mansoul; for notwithstanding the spite and quarrelsome temper of the old Gentleman last mentioned, the other two ply their business well, and are likely to ripen the work apace.

*Take heed,  
Mansoul.*

Our next project is, that it be concluded that you come upon the 20 Town upon a Market-day, and that when they are upon the heat of their business; for then, to be sure, they will be most secure, and least think that an assault will be made upon them. They will also at such a time be less able to defend themselves, and to offend you in the prosecution of our design. And we your trusty (and we are sure your beloved) ones shall, when you shall make your furious assault without, be ready to second the business within. So shall we, in all likelihood, be able to put Mansoul to utter confusion, and to swallow them up before they can come to themselves. If your Serpentine heads, most subtil Dragons, and 30 our highly esteemed Lords, can find out a better way than this, let us quickly know your minds.

*To the Monsters of the Infernal Cave, from the house of Mr. Mischief, in Mansoul, by the hand of Mr. Profane.*

Now all the while that the raging runagates and hellish Diabolonians were thus contriving the ruin of the Town of Mansoul, they (namely, the poor Town itself) were in a

sad and woeful case; partly because they had so grievously offended *Shaddai* and his Son, and partly because that the enemies thereby got strength within them afresh; and also because, though they had by many Petitions made suit to the Prince *Emmanuel*, and to his Father *Shaddai* by him, for their pardon and favour, yet hitherto obtained they not one Smile; but contrariwise, through the craft and subtily of the domestick *Diabolonians*, their Cloud was made to grow blacker and blacker, and their *Emmanuel* to stand at further distance.

10 The Sickness also did still greatly rage in *Mansoul*, both among the Captains and the Inhabitants of the Town; their Enemies, and their Enemies only were now lively and strong, and like to become the head, whilst *Mansoul* was made the tail.

By this time the letter last-mentioned, that was written by *Prefane* arrives at the *Diabolonians* that yet lurked in the Town of *Mansoul*, was Hell-Gate-Hill. conveyed to *Diabolus* in the *Black-den*, by the hand of Mr. *Prefane*. He carried the letter by *Hell-Gate-Hill* as afore, and conveyed it by *Cerberus* to his Lord.

But when *Cerberus* and Mr. *Prefane* did meet, they were 20 presently as great as Beggars, and thus they fell into discourse about *Mansoul*, and about the project against her.

CERB. Ah! old friend, quoth *Cerberus*, art thou come to *Hell-Gate-Hill* again! By *St. Mary*, I am glad to see thee!

PROF. Yes, my Lord, I am come again about the concerns of the Talk between him and Cerberus. Town of *Mansoul*.

CERB. Prithee, tell me what condition is that Town of *Mansoul* in at present?

PROF. In a brave condition, my Lord, for us, and for my Lords, the Lords of this place, I trow; for they are greatly 30 decayed as to Godliness, and that is as well as our heart can wish; their Lord is greatly out with them, and that doth also please us well. We have already also a foot in their dish, for our Diabolonian friends are laid in their bosoms, and what do we lack but to be Masters of the place?

Besides, our trusty friends in *Mansoul* are daily plotting to betray it to the Lords of this Town; also the Sickness rages bitterly among them; and that which makes up all, we hope at last to prevail.

CERB. Then said the Dog of *Hell-gate*, No time like this to assault them. I wish that the enterprise be followed close, and that the success desired may be soon effected: yea, I wish it for the poor *Diabolonians*' sakes, that live in the continual fear of their lives in that traitorous Town of *Mansoul*.

PROF. *The contrivance is almost finished; the Lords in Mansoul that are Diabolonians are at it day and night, and the other are like silly doves: they want heart to be concerned with their state, and to consider that ruin is at hand.* Besides, you may, yea, must to think, when you put all things together, that there are many reasons that prevail with Diabolus to make what baste he can.

CERB. Thou hast said as it is; I am glad things are at this pass. Go in, my brave *Profane*, to my Lords; they will give thee for thy welcome as good a *Coranto* as the whole of this Kingdom will afford. I have sent thy Letter in already.

*Profane's Entertain-  
ment.*

Then Mr. *Profane* went into the Den, and his Lord *Diabolus* met him, and saluted him with, *Welcome, my trusty servant: I have been made glad with thy Letter.* The rest of the Lords of the Pit gave him also their salutations. Then to *Profane*, after obeisance made to them all, said, *Let Mansoul be given to my Lord Diabolus, and let him be her King for ever.* And with that, the hollow belly and yawning gorge of Hell gave so loud and hideous a groan (for that is the musick of that place), that it made the mountains about it totter, as if they would fall in pieces.

*They con-  
sult what  
answer to  
give to the  
Letter.*

Now, after they had read and considered the Letter, they consulted what answer to return; and the first that did speak to it was *Lucifer*.

LUCIF. Then said he, The first project of the *Diabolonians* to in *Mansoul* is likely to be lucky, and to take; namely, that they will, by all the ways and means they can, make *Mansoul* yet more vile and filthy: no way to destroy a soul like this. This is *probatum est.* Our old friend *Balaam* went this way and prospered many years ago; let this therefore stand with us for a maxim, and be to *Diabolonians* for a general rule in all ages; for nothing can make this to fail but Grace, in which I would hope that this Town has no share. But whether to

fall upon them on a Market-day, because of their Cumber in business, that I would should be under debate. And there is more reason why this head should be debated, than why some other should; because upon this will turn the whole of what we shall attempt. If we time not our business well, our whole project may fail. Our friends, the *Diabolonians*, say that a Market-day is best; for then will *Mansoul* be most busy, and have fewest thoughts of a Surprise. But what if also they should double their Guards on those days? (and *They had need do it.*)  
 10 methinks Nature and Reason should teach them to do it); and what if they should keep such a Watch on those days as the necessity of their present case doth require? yea, what if their men should be always in arms on those days? then you may, my Lords, be disappointed in your attempts, and may bring our friends in the Town to utter danger of unavoidable ruin.

BEEL. Then said the great *Beelzebub*, There is something in what my Lord hath said; but his conjecture may, or may not, fall out. Nor hath my Lord laid it down as that which  
 20 must not be receded from; for I know that he said it only to provoke to a warm debate thereabout. Therefore we must understand, if we can, whether the Town of *Mansoul* has such sense and knowledge of her decayed state, and of the design that we have on foot against her, as doth provoke *A lesson for Christians.* her to set watch and ward at her Gates, and to double them on Market-days. But if, after inquiry made, it shall be found that they are asleep, then any day will do, but a Market-day is best; and this is my judgment in this case.

DIAB. Then quoth *Diabolus*, How should we know this?  
 30 and 'twas answered, *Inquire about it at the mouth of Mr. Profane.* So *Profane* was called in, and asked the question, and he made his answer as follows:—

PROF. My Lords, so far as I can gather, this is at present *Profane's description of the present state of Mansoul.* the condition of the Town of *Mansoul*: they are decayed in their Faith and Love; *Emmanuel*, their Prince, has given them the back; they send often by Petition to fetch him again, but he maketh not haste to answer their Request, nor is there much Reformation among them.

DIAB. I am glad that they are backward in a Reformation, but yet I am afraid of their petitioning. However, their looseness of life is a sign that there is not much heart in what they do, and without the heart things are little worth. But go on, my Masters; I will divert you, my Lords, no longer.

BEEL. If the case be so with *Mansoul*, as Mr. *Profane* has described it to be, it will be no great matter what day we assault it; not their Prayers, nor their Power, will do them much service.

10

APOL. When *Beelzebub* had ended his Oration, then *Apollyon* did begin. My opinion, said he, concerning this matter is, that we go on fair and softly, not doing things in a hurry. Let our Friends in *Mansoul* go on still to pollute and defile it, by seeking to draw it yet more into sin (for there is nothing like sin to devour *Mansoul*). If this be done, and it takes effect, *Mansoul*, of itself, will leave off to watch, to petition, or anything else that should tend to her security and safety; for she will forget her *Emmanuel*, she will not desire his Company; and can she be gotten thus to live, her Prince will not come to her in haste. Our trusty friend, Mr. *Carnal-Security*, with one of his tricks, did drive him out of the Town; and why may not my Lord *Covetousness*, and my Lord *Lasciviousness*, by what they may do, keep him out of the Town? And this I will tell you (not because you know it not), that two or three *Diabolonians*, if entertained and countenanced by the Town of *Mansoul*, will do more to the keeping of *Emmanuel* from them, and towards making the Town of *Mansoul* your own, than can an Army of a legion that should be sent out from us to withstand him.

30

Let, therefore, this first project that our friends in *Mansoul* have set on foot, be strongly and diligently carried on with all Cunning and Craft imaginable; and let them send continually, under one guise or another, more and other of their men to play with the people of *Mansoul*; and then, perhaps, we shall not need to be at the charge of making a War upon them; or if that must of necessity be done, yet the more sinful they are, the more unable, to be sure, they will be to resist us, and

*Dreadful advice against Mansoul.*

*Dreadful advice against Mansoul.*

then the more easily we shall overcome them. And besides, suppose (and that is the worst that can be supposed) that *Emmanuel* should come to them again, why may not the same means, or the like, drive him from them once more? Yea, why may he not, by their lapse into that sin again, be driven from them for ever, for the sake of which he was at the first driven from them for a season? And if this should happen, then away go with him his *Rams*, his *Slings*, his *Captains*, his *Soldiers*, and he leaveth *Mansoul* naked and bare. Yea, will not this Town, when she sees herself utterly forsaken of her Prince, of her own accord open her Gates again unto you, and make of you as in the days of old? But this must be done by time; a few days will not effect so great a work as this.

DIAB. So soon as *Apollyon* had made an end of speaking, *Diabolus* began to blow out his own Malice, and to plead his own Cause; and he said, My Lords, and Powers of the Cave, my true and trusty Friends, I have with much impatience, as becomes me, given ear to your long and tedious Orations. But my furious Gorge, and empty Paunch, so lusteth after a re-possession of my famous Town of *Mansoul*, that whatever comes out, I can wait no longer to see the events of lingering projects. I must, and that without further delay, seek, by all means I can, to fill my insatiable Gulf with the Soul and Body of the Town of *Mansoul*. Therefore lend me your Heads, your Hearts, and your Help, now I am going to recover my Town of *Mansoul*.

When the Lords and Princes of the Pit saw the flaming desire that was in *Diabolus* to devour the miserable Town of *Mansoul*, they left off to raise any more objections, but consented to lend him what strength they could: though had *Apollyon's* advice been taken, they had far more fearfully distressed the Town of *Mansoul*. But, I say, they were willing to lend him what strength they could, not knowing what need they might have of him, when they should engage for themselves, as he. Wherefore they fell to advising about the next thing propounded, namely, what Soldiers they were, and also how many, with whom *Diabolus* should go against the Town of *Mansoul* to take it; and after some debate, it was concluded,

*Look to it,  
Mansoul.*

*An army of Doubters raised to go against the Town of Mansoul.*

according as in the Letter the *Diabolonians* had suggested, that none were more fit for that Expedition than an Army of terrible *Doubters*. They therefore concluded to send against *Mansoul* an Army of sturdy *Doubters*. The number thought fit to be employed in that service was between twenty and thirty thousand. So, then, the result of that great Council of those high and mighty Lords was, That *Diabolus* should even now, out of hand, beat up his Drum for men in the land of *Doubting*, (which land lieth upon the confines of the place called *Hell-Gate-Hill*,) for men that might be employed by him against the miserable Town of *Mansoul*. It was also concluded, that these Lords themselves should help him in the War, and that they would, to that end, head and manage his men. So they drew up a Letter, and sent back to the *Diabolonians* that lurked in *Mansoul*, and that waited for the back-coming of Mr. *Profane*, to signify to them into what method and forwardness they at present had put their design. The contents whereof now followeth.

*The Princes of the Pit go with them.*

*Another Letter from Diaboles to the Diabolonians in Mansoul.*

*From the dark and horrible Dungeon of Hell, Diabolus, with all the society of the Princes of Darkness, sends to our trusty ones, in and about the Walls of the Town of Mansoul, now impatiently waiting for our most devilish answer to their venomous and most poisonous design against the Town of Mansoul.*

*Our Native ones—in whom from day to day we boast, and in whose actions all the year long we do greatly delight ourselves—we received your welcome, because highly esteemed Letter, at the hand of our trusty and greatly beloved, the old Gentleman, Mr. Profane; and do give you to understand, that when we had broken it up, and had read the Contents thereof, (to your amazing memory to be it spoken,) our yawning hollow-bellied place, where we are, made so hideous and yelling a noise for joy, that the mountains that stand round about Hell-Gate-Hill had like to have been shaken to pieces at the sound thereof.*

*We could also do no less than admire your faithfulness to us, with the greatness of that subtlety that now hath showed itself to be in your heads to serve us against the Town of Mansoul. For*

you have invented for us so excellent a method for our proceeding against that rebellious people, a more effectual cannot be thought of by all the wits of Hell. The proposals, therefore, which now, at last, you have sent us, since we saw them, we have done little else but highly approved and admired them.

Nay, we shall, to encourage you in the Profundity of your Craft, let you know, that, at a full Assembly and Conclave of our Princes and Principalities of this place, your project was discoursed and tossed from one side of our Cave to the other by their Mightinesses; so but a better, and as was by themselves judged, a more fit and proper way by all their wits, could not be invented, to surprise, take, and make our own, the rebellious Town of Mansoul.

Wherefore, in fine, all that was said that varied from what you had in your Letter propounded, fell of itself to the ground, and yours only was stuck to by Diabolus, the Prince; yea, his gaping Gorge and yawning Paunch was on fire to put your invention into execution.

We therefore give you to understand that our stout, furious, and unmerciful Diabolus is raising, for your relief, and the ruin of the rebellious Town of Mansoul, more than twenty thousand Doubters to come against that People. They are all stout and sturdy men, and men that of old have been accustomed to war, and that can therefore well endure the Drum. I say, he is doing this work of his with all the possible speed he can; for his Heart and Spirit is engaged in it. We desire, therefore, that, as you have hitherto stuck to us, and given us both advice and encouragement thus far, you still will prosecute our design; nor shall you lose, but be gainers thereby; yea, we intend to make you the Lords of Mansoul.

One thing may not by any means be omitted, that is, those with us do desire that every one of you that are in Mansoul would still use all your Power, Cunning, and Skill, with delusive Persuasions, yet to draw the Town of Mansoul into more sin and wickedness, even that Sin may be finished and bring forth Death.

For thus it is concluded with us, that the more vile, sinful, and debauched the Town of Mansoul is, the more backward will be their Emmanuel to come to their help, either by presence or

*Take heed,  
Mansoul.*

other relief; yea, the more sinful, the more weak, and so the more unable will they be to make resistance when we shall make our assault upon them to swallow them up. Yea, that may cause that their mighty Shaddai himself may cast them out of his protection; yea, and send for his Captains and Soldiers home, with his Slings and Rams, and leave them naked and bare; and then the Town of Mansoul will, of itself, open to us, and fall as the Fig into the mouth of the Eater. Yea, to be sure that we then with a great deal of ease shall come upon her and overcome her.

10

*1 Peter 5. 8.*

As to the time of our coming upon Mansoul, we, as yet, have not fully resolved upon that, though at present some of us think as you, that a Market-day, or a Market-day at night, will certainly be the best. However, do you be ready, and when you shall hear our roaring Drum without, do you be as busy to make the most horrible confusion within. So shall Mansoul certainly be distressed before and behind, and shall not know which way to betake herself for help. My Lord Lucifer, my Lord Beelzebub, my Lord Apollyon, my Lord Legion, with the rest, salute you, as does also my Lord Diabolus; and we wish both you, with all that you do, or shall possess, the very self-same fruit and success for their doing, as we ourselves at present enjoy for ours.

From our dreadful Confines in the most fearful Pit, we salute you, and so do those many Legions here with us, wishing you may be as hellishly prosperous as we desire to be ourselves. By the Letter-carrier, Mr. Profane.

*More talk  
between  
Profane and  
Cerberus.*

Then Mr. Profane addressed himself for his return to Mansoul, with his errand from the horrible Pit to the Diabolonians that dwelt in that Town. So he came up the Stairs from the deep to the mouth of the Cave, where Cerberus was. Now when Cerberus saw him, he asked how matters did go below, about and against the Town of Mansoul.

PROF. Things go as well as we can expect. The Letter that I carried thither was highly approved and well liked by all my Lords, and I am returning to tell our Diabolonians so. I have an answer to it here in my Bosom, that I am sure will make our Masters that sent me glad; for the Contents thereof is to

encourage them to pursue their design to the utmost, and to be ready also to fall on within, when they shall see my Lord Diabolus beleaguering the Town of Mansoul.

CERB. But does he intend to go against them himself?

PROF. Does he? Ay! and he will take along with him more than twenty thousand, all sturdy Doubters, and men of war, pickt men, from the Land of Doubting, to serve him in the The Land  
from which  
the Doubters  
came. Expedition.

110 CERB. Then was Cerberus glad, and said, And is there such brave preparations a-making to go against the miserable Town of Mansoul? And would I might be put at the head of a thousand of them, that I might also shew my valour against the famous Town of Mansoul.

PROF. Your wish may come to pass; you look like one that has Mettle enough, and my Lord will have with him those that are valiant and stout. But my business requires haste.

120 CERB. Ay, so it does. Speed thee to the Town of Mansoul, with all the deepest Mischiefs that this place can afford thee. And when thou shalt come to the house of Mr. Mischief, the place where the *Diabolonians* meet to plot, tell them that Cerberus doth wish them his service, and that if he may, he will with the Army come up against the famous Town of Mansoul.

PROF. That I will. And I know that my Lords that are there will be glad to hear it, and to see you also.

So after a few more such kind of Compliments, Mr. Profane took his leave of his friend Cerberus; and Cerberus again, with a thousand of their Pit-wishes, bid him haste, with all speed, to his Masters. The which when he had heard, he made 130 obeisance, and began to gather up his heels to run.

Thus, therefore, he returned, and went and came to Profane  
returned  
again to  
Mansoul. Mansoul; and going as afore to the house of Mr. Mischief, there he found the *Diabolonians* assembled, and waiting for his return. Now when he was come, and had presented himself, he also delivered to them his Letter, and adjoined this Compliment to them therewith: *My Lords, from the confines of the Pit, the high and mighty Principalities and powers of the Den, salute you here, the true Diabolonians of the Town of Mansoul.*

*Wishing you always the most proper of their Benedictions, for the great Service, high Attempts, and brave Atchievements that you have put yourselves upon, for the restoring to our Prince Diabolus the famous Town of Mansoul.*

This was therefore the present state of the miserable Town of *Mansoul*. She had offended her Prince, and he was gone; she had encouraged the powers of Hell, by her foolishness, to come against her, to seek her utter destruction.

True, the Town of *Mansoul* was somewhat made sensible of her sin, but the *Diabolonians* were gotten into her bowels; 10 she cried, but *Emmanuel* was gone, and her cries did not fetch him as yet again. Besides, she knew not now whether ever or never he would return and come to his *Mansoul* again; nor did they know the power and industry of the Enemy, nor how forward they were to put in Execution that plot of Hell that they had devised against her.

They did, indeed, still send Petition after Petition to the Prince, but he answered all with silence. They did neglect Reformation, and that was as *Diabolus* would have it; for he knew, if they regarded iniquity in their heart, their King 20 would not hear their prayer; they therefore did still grow weaker and weaker, and were as a Rolling thing before the Whirlwind. They cried to their King for help, and laid *Diabolonians* in their bosoms: what therefore should a King do to them? Yea, there seemed now to be a mixture in *Mansoul*: the *Diabolonians* and the *Mansoulians* would walk the streets together. Yea, they began to seek their peace; for they thought that, since the Sickness had been so mortal in *Mansoul*, 'twas in vain to go to handygripes with them. Besides, the weakness of *Mansoul* was the strength of their 30 Enemies; and the sins of *Mansoul* the advantage of the *Diabolonians*. The foes of *Mansoul* did also now begin to promise themselves the Town for a possession: there was no great difference now betwixt *Mansoulians* and *Diabolonians*: both seemed to be Masters of *Mansoul*. Yea, the *Diabolonians* increased and grew, but the Town of *Mansoul* diminished greatly. There were more than eleven thousand men, women, and children, that died by the sickness in *Mansoul*.

*Good  
thoughts,  
good con-  
versations,  
and good  
desires.*

BUT now, as *Shaddai* would have it, there was one whose name was Mr. *Prywell*, a great lover of the people of *Mansoul*. And he, as his manner was, did go listening up and down in *Mansoul*, to see and to hear, if at any time he might, whether there was any design against it or no. For he was always a jealous man, and feared some mischief sometime would befall it, either from the *Diabolonians* within or from some power without. Now upon a time it so happened, as Mr. *Prywell* went listening here and there, that he lighted upon a place  
 10 called *Vile-Hill*, in *Mansoul*, where *Diabolonians* used to meet; so hearing a muttering (you must know that it was in the night), he softly drew near to hear, nor had he stood long under the house-end (for there stood a house there), but he heard one confidently affirm that it was not, or would not be long, before *Diabolus* should possess himself again of *Mansoul*; and that then the *Diabolonians* did intend to put all *Mansoulians* to the sword, and would kill and destroy the King's Captains, and drive all his Soldiers out of the Town. He said, moreover, that he knew there were above twenty thousand fighting men prepared by *Diabolus* for the accomplishing of this design, and that it would not be Months before they all should see it.  
 20

When Mr. *Prywell* had heard this story, he did quickly believe it was true: wherefore he went forthwith to my Lord *Mayor's* house, and acquainted him therewith, who, sending for the *Subordinate Preacher*, brake the business to him; and he as soon gave the alarm to the Town; for he was now the Chief Preacher in *Mansoul*, because, as yet, my Lord *Secretary* was ill at ease. And this was the way  
 30 that the *Subordinate Preacher* did take to alarm the Town therewith. The same hour he caused the *Lecture-Bell* to be rung; so the people came together; he gave them then a short exhortation to watchfulness, and made Mr. *Prywell's* news the argument thereof. For, said he, an horrible Plot is contrived against *Mansoul*, even to massacre us all in a day; nor is this Story to be slighted, for Mr. *Prywell* is the author thereof. Mr. *Prywell* was always a lover of *Mansoul*, a sober and judicious man, a man that is no tattler, nor raiser of false  
The *Diabolonian* first discovered, and by whom.  
Under-standing.  
Conscience.  
The *Sub-ordinate Preacher* awakened.

*Reports, but one that loves to look into the very bottom of matters, and talks nothing of News, but by very solid Arguments.*

*I will call him, and you shall hear him your own selves.* So

Prywell tells his news to Mansoul.

he called him, and he came and told his tale so punctually, and affirmed its truth with such ample grounds, that *Mansoul* fell presently under a conviction of the truth of what he said. The Preacher did also back him, saying, *Sirs, it is not irrational for us to believe it, for we have provoked Shaddai to anger, and have sinned Emmanuel out of the Town; we have had too much correspondence with Diabolonians, and have forsaken our former Mercies: no marvel, then, if the Enemy both within and without should design and plot our Ruin; and what time like this to do it? The Sickness is now in the Town, and we have been made weak thereby. Many a good-meaning man is dead, and the Diabolonians of late grow stronger and stronger.*

Good desires.

Besides, quoth the Subordinate Preacher, *I have received from this good Truth-teller this one inkling further, that he understood by those that he overheard, that several Letters have lately passed between the Furies and the Diabolonians in order to our Destruction.* When *Mansoul* heard all this, and not being able to gainsay it, they lift up their voice and wept. Mr. *Prywell* did also, in the presence of the Townsmen, confirm all that their Subordinate Preacher had said. Wherefore they now set afresh to bewail their folly, and to a doubling of Petitions to *Shaddai* and his Son. They also brake the Business to the Captains, high Commanders, and Men of war in the Town of *Mansoul*, entreating them to use the means to be strong, and to take good courage, and that they would look after their Harness, and make themselves ready to give *Diabolus* Battle by night and by day, shall he come, as they are informed he will, to beleaguer the Town of *Mansoul*.

They take the alarm.

They tell the thing to the Captains.

They come together to consult.

[Jud. 21. 20.]

When the Captains heard this, they being always true lovers of the Town of *Mansoul*, what do they but, like so many *Samsons*, they shake themselves, and come together to consult and contrive how to defeat those bold and hellish contrivances that were upon the wheel by the means of *Diabolus* and his friends against the now sickly, weakly, and

much-impoverished Town of *Mansoul*; and they agreed upon these following particulars :

*Their agreement.*

1. That the Gates of *Mansoul* should be kept shut, and made fast with bars and locks, and that all persons that went out or came in should be very strictly examined by the Captains of the Guards, *to the end*, said they, *that those that are managers of the Plot amongst us may, either coming or going, be taken, and that we may also find out who are the great Contrivers amongst us of our Ruin.*

10 2. The next thing was, that a strict search should be made for all kind of *Diabolonians* throughout the whole Town of *Mansoul*; and that every man's house from top to bottom should be looked into, and that, too, house by house, that if <sup>Heb. 12. 15.</sup> <sub>16.</sub> possible a further discovery might be made of all such among them as had a hand in these designs.

3. It was further concluded upon, *wheresoever* or with *whomsoever* any of the *Diabolonians* were found, that even <sup>Jer. 2. 34;</sup> <sub>5. 26.</sub> <sub>16. 52.</sub> those of the Town of *Mansoul* that had given them house and harbour should, to their Shame, and the Warning of others, <sup>Ezek.</sup> take Penance in the Open Place.

4. It was, moreover, resolved by the famous Town of *Mansoul*, that a public Fast, and a Day of Humiliation, should be kept throughout the whole Corporation, to the justifying of their Prince, the abasing of themselves before him for <sup>Joel 1. 14;</sup> <sub>2. 15. 16.</sub> their transgressions against him, and against *Shaddai*, his Father. It was further resolved, that all such in *Mansoul* as did not on that day endeavour to keep that Fast, and to humble themselves for their faults, but that should mind their worldly employs, or be found wandering up and down the <sup>30</sup> streets, should be taken for *Diabolonians*, and should suffer as *Diabolonians* for such their wicked doings.

5. It was further concluded then, that with what speed, and with what warmth of mind they could, they would renew <sup>Isa. 37. 4.</sup> their Humiliation for sin, and their Petitions to *Shaddai* for help; they also resolved to send tidings to the Court of all that Mr. *Prywell* had told them.

6. It was also determined that thanks should be given by the Town of *Mansoul* to Mr. *Prywell*, for his diligent

*Mr. Prywell  
is made  
Scout-  
master-  
general.*

seeking of the welfare of their Town: and further, that forasmuch as he was so naturally inclined to seek their good, and also to undermine their foes, they gave him a commission of Scoutmaster-general for the good of the Town of *Mansoul*.

When the Corporation, with their Captains, had thus concluded, they did as they had said; they shut up their Gates; they made for *Diabolonians* strict search; they made those with whom any were found to take penance in the Open Place; they kept their Fast, and renewed their Petitions to 10 their Prince; and Mr. *Prywell* managed his charge and the trust that *Mansoul* had put in his hands with great Conscience and good Fidelity; for he gave himself wholly up to his employ, and that not only within the Town, but he went out to pry, to see, and to hear.

*Mr. Prywell  
goes a  
scouting.*

*He returns  
with great  
news.*

And not many days after he provided for his Journey, and went towards *Hell-Gate-Hill*, into the Country where the *Doubters* were, where he heard of all that had been talked of in *Mansoul*, and he perceived also that *Diabolus* was almost ready for his march, &c. So he came back with speed, and, 20 calling the Captains and Elders of *Mansoul* together, he told them where he had been, what he had heard, and what he had seen. Particularly, he told them that *Diabolus* was almost ready for his march, and that he had made old Mr. *Incredulity*, that once brake prison in *Mansoul*, the General of his Army; that his Army consisted all of *Doubters*, and that their number was above twenty thousand. He told, moreover, that *Diabolus* did intend to bring with him the chief Princes of the *Infernal Pit*, and that he would make them chief Captains over his *Doubters*. He told them, more- 30 over, that it was certainly true that several of the Black Den would, with *Diabolus*, ride *Reformades* to reduce the Town of *Mansoul* to the obedience of *Diabolus*, their Prince.

He said, moreover, that he understood by the *Doubters*, among whom he had been, that the reason why old *Incredulity* was made General of the whole Army, was because none truer than he to the Tyrant; and because he had an implacable spite against the welfare of the Town of *Mansoul*.

*Besides, said he, he remembers the affronts that Mansoul has given him, and he is resolved to be revenged of them.*

*But the Black Princes shall be made high Commanders, only Incredulity shall be over them all; because, which I had almost forgot, he can more easily and more dexterously beleaguer the Town of Mansoul, than can any of the Princes besides.*

Heb. 12. 1.

Now, when the Captains of *Mansoul*, with the Elders of the Town, had heard the tidings that Mr. *Prywell* did bring, they thought it expedient, without further delay, to put into execution the laws that against the *Diabolonians* their Prince had made for them, and given them in commandment to manage against them. Wherefore, forthwith a diligent and impartial search was made in all houses in *Mansoul*, for all and all manner of *Diabolonians*. Now, in the house of Mr. *Mind*, and in the house of the great Lord *Willbewill*, were two *Diabolonians* found. In Mr. *Mind's* house was one Lord *Covetousness* found; but he had changed his name to *Prudent-Thrifty*. In my Lord *Willbewill's* house, one *Lascivousness* was found; but he had changed his name to *Harmless-Mirth*.

These two the Captains and Elders of the Town of *Mansoul* took, and committed them to custody under the hand of Mr. *Trueman*, the Gaoler; and this man handled them so severely, and loaded them so well with irons, that in time they both fell into a very deep Consumption, and died in the Prison-house; their Masters, also, according to the agreement of the Captains and Elders, were brought to take Penance in the Open Place, to their shame, and for a warning to the rest of the Town of *Mansoul*.

Now, this was the manner of Penance in those days: the persons offending being made sensible of the evil of their doings, were enjoined open Confession of their faults, and a strict Amendment of their lives.

After this, the Captains and Elders of *Mansoul* sought yet to find out more *Diabolonians*, wherever they lurked, whether in dens, caves, holes, vaults, or where else they could, in or about the Wall or Town of *Mansoul*. But though they could plainly see their footing, and so follow them by their track and smell to their Holds, even to the Mouths of their

Some Diabolonians taken in *Mansoul* and committed to Prison.

The Lord Willbewill and Mr. Mind take penance.

Penance, what.

Caves and Dens, yet take them, hold them, and do justice upon them, they could not ; their ways were so crooked, their Holds so strong, and they so quick to take Sanctuary there.

But *Mansoul* did now with so stiff an hand rule over the *Diabolonians* that were left, that they were glad to shrink into corners. Time was when they durst walk openly, and in the day ; but now they were forced to imbrace privacy and the night ; time was when a *Mansoulian* was their Companion ; but now they counted them deadly Enemies. This good change did Mr. *Prywell's* intelligence make in the 10 famous Town of *Mansoul*.

*Diabolus' Army.*

By this time, *Diabolus* had finished his Army which he intended to bring with him for the ruin of *Mansoul* ; and had set over them Captains, and other Field officers, such as liked his furious stomach best. Himself was Lord paramount, *Incredulity* was General of his Army ; their highest Captains shall be named afterwards ; but now for their Officers, Colours, and Scutcheons.

1. Their first Captain was Captain *Rage* : he was Captain over the *Election-Doubters* ; his were the Red Colours ; his Standard-bearer was Mr. *Destructive* ; and the great Red Dragon he had for his Scutcheon.

Rev. 12. 3.  
4, 13, 15-17.

2. The second Captain was Captain *Fury* : he was Captain over the *Vocation-Doubters* ; his Standard-bearer was Mr. *Darkness* ; his Colours were those that were pale ; and he Numb. 21. 6. had for his Scutcheon the Fiery flying Serpent.

Matt. 22. 13.  
Rev. 9. 1.

3. The third Captain was Captain *Damnation* : he was Captain over the *Grace-Doubters* ; his were the Red Colours ; Mr. *No-Life* bare them, and he had for his Scutcheon the Black-den.

30

Prov. 27. 20.

4. The fourth Captain was the Captain *Insatiable* : he was Captain over the *Faith-Doubters* ; his were the Red Colours ; Mr. *Devourer* bare them ; and he had for a Scutcheon the *Yawning-Jaws*.

Ps. 11. 6.

Rev. 14. 11.

5. The fifth Captain was Captain *Brimstone* : he was Captain over the *Perseverance-Doubters* ; his also were the Red Colours ; Mr. *Burning* bare them ; and his Scutcheon was the *Blue and stinking flame*.

6. The sixth Captain was Captain *Torment*: he was Captain over the *Resurrection-Doubters*; his Colours were those that were pale; Mr. *Gnaw* was his Ancient-bearer; and he had the *Black Worm* for his Scutcheon.

Mark 9. 44.  
46, 48.

7. The seventh Captain was Captain *No-Ease*: he was Captain over the *Salvation-Doubters*; his were the Red Colours; Mr. *Restless* bare them; and his Scutcheon was the *Ghastly picture of Death*.

Rev. 14. 11;  
6. 8.

8. The eighth Captain was the Captain *Sepulchre*: he was Captain over the *Glory-Doubters*; his also were the pale Colours; Mr. *Corruption* was his Ancient-bearer; and he had for his Scutcheon a *Skull, and Dead men's bones*.

Jer. 5. 16.

9. The ninth Captain was Captain *Past-Hope*: he was Captain of the *Felicity-Doubters*; his Ancient-bearer was Mr. *Despair*; his also were the Red Colours; and his Scutcheon was a *Hot iron and the Hard Heart*.

1 Tim. 4. 2;  
Rom. 2. 5.

These were his Captains, and these were their Forces, these were their Ancients, these were their Colours, and these were their Scutcheons. Now, over these did the great *Diabolus* make superior Captains, and they were in number seven: as, namely, the Lord *Beelzebub*, the Lord *Lucifer*, the Lord *Legion*, the Lord *Apollyon*, the Lord *Python*, the Lord *Cerberus*, and the Lord *Belial*; these seven he set over the Captains, and *Incredulity* was lord General, and *Diabolus* was King. The *Reformades* also, such as were like themselves, were made some of them Captains of hundreds, and some of them Captains of more. And thus was the army of *Incredulity* completed.

Diabolus  
his Army  
completed.

So they set out at *Hell-gate-Hill*, for there they had their Rendezvous, from whence they came with a straight course upon their march toward the Town of *Mansoul*. Now, as was hinted before, the Town had, as *Shaddai* would have it, received from the mouth of Mr. *Prywell* the alarm of their coming before. Wherefore they set a strong watch at the Gates, and had also doubled the Guards: they also mounted their Slings in good places, where they might conveniently cast out their great Stones to the annoyance of the furious enemy.

Nor could those *Diabolonians* that were in the Town do that hurt as was designed they should; for *Mansoul* was now awake. But, alas! poor people, they were sorely affrighted at the first appearance of their foes, and at their sitting down before the Town, especially when they heard the roaring of their DRUM. This, to speak truth, was amazingly hideous to hear. It frightened all men seven miles round, if they were but awake and heard it. The streaming of their Colours was also terrible and dejecting to behold.

1 Pet. 5. 8.

*He makes an assault upon Ear-gate and is repelled.*

When *Diabolus* was come up against the Town, first he made his approach to *Ear-gate*, and gave it a furious assault, supposing, as it seems, that his friends in *Mansoul* had been ready to do the work within; but care was taken of that before by the vigilance of the Captains. Wherefore missing of the help that he expected from them, and finding his Army warmly attended with the stones that the Slingers did sling (for that I will say for the Captains, that considering the weakness that yet was upon them by reason of the long Sickness that had annoyed the Town of *Mansoul*, they did gallantly behave themselves), he was forced to make some retreat from *Mansoul*, and to intrench himself and his men in the field without the reach of the slings of the Town.

*He retreats and intrenches himself.*

*James 4. 7.*  
*He casts up Mounts against the Town.*

Now, having intrenched himself, he did cast up four Mounts against the Town: the first he called Mount *Diabolus*, putting his own name thereon, the more to affright the Town of *Mansoul*; the other three he called thus, Mount *Alecto*, Mount *Megaera*, and Mount *Tisiphone*; for these are the names of the dreadful Furies of Hell. Thus he began to play his game with *Mansoul*, and to serve it as doth the Lion his prey, even to make it fall before his terror. But, as I said, the Captains and Soldiers resisted so stoutly, and did do such execution with their Stones, that they made him, though against stomach, to retreat; wherefore *Mansoul* began to take courage.

*Diabolus his Standard set up.*

Now upon Mount *Diabolus*, which was raised on the North side of the Town, there did the Tyrant set up his *Standard*, and a fearful thing it was to behold; for he had wrought in it by Devilish art, after the manner of a Scutcheon, a

Flaming Flame fearful to behold, and the picture of *Mansoul* burning in it.

When *Diabolus* had thus done, he commanded that his *Drummer* should every night approach the walls of the Town of *Mansoul*, and so to beat a parley; the command was to do it a nights, for in the daytime they annoyed him with their Slings; for the Tyrant said that he had a mind to parley with the now trembling Town of *Mansoul*, and he commanded that the Drums should beat every night, that through weariness they might at last (if possibly at the first they were unwilling yet) be forced to do it.

So this Drummer did as commanded: he arose, and did beat his Drum. But when his Drum did go, if one looked toward the Town of *Mansoul*, behold, darkness and sorrow, and the light was darkened in the heaven thereof. No noise was ever heard upon earth more terrible, except the voice of *Shaddai* when he speaketh. But how did *Mansoul* tremble! it now looked for nothing but forthwith to be swallowed up.

20 When this Drummer had beaten for a Parley, he made this Speech to *Mansoul*: *My Master has bid me tell you, that if you will willingly submit, you shall have the good of the earth; but if you shall be stubborn, he is resolved to take you by force.* But by that the fugitive had done beating his Drum, the people of *Mansoul* had betaken themselves to the Captains that were in the Castle, so that there was none to regard, nor to give this Drummer an answer; so he proceeded no further that night, but returned again to his Master to the Camp.

30 When *Diabolus* saw that by Drumming he could not work out *Mansoul* to his will, the next night he sendeth his Drummer without his Drum, still to let the Townsmen know that he had a mind to Parley with them. But when all came to all, his Parley was turned into a Summons to the Town to deliver up themselves: but they gave him neither heed nor hearing, for they remembered what at first it cost them to hear him a few words.

The next night he sends again, and then who should be his

*He bids his  
Drummer  
to beat his  
Drum.*

*Mansoul  
trembles at  
the noise of  
his Drum.*

*Isa. 5: 30.*

*Diabolus  
calls back  
his Drum.*

Mansoul  
summoned  
by Captain  
Sepulchre.

messenger to *Mansoul* but the terrible Captain *Sepulchre*? so Captain *Sepulchre* came up to the walls of *Mansoul*, and made this Oration to the Town:—

*O, ye inhabitants of the rebellious Town of Mansoul! I summon you in the name of the Prince Diabolus, that, without any more ado, you set open the Gates of your Town, and admit the great Lord to come in. But if you shall still rebel, when we have taken to us the Town by force, we will swallow you up as the Grave; wherefore, if you will hearken to my Summons, say so, and if not, then let me know.*

10

*The reason of this my Summons, quoth he, is, for that my Lord is your undoubted Prince and Lord, as you yourselves have formerly owned. Nor shall that assault that was given to my Lord, when Emmanuel dealt so dishonourably by him, prevail with him to lose his right, and to forbear to attempt to recover his own. Consider then, O Mansoul, with thyself, wilt thou shew thyself peaceable, or no? If thou shalt quietly yield up thyself, then our old Friendship shall be renewed; but if thou shalt yet refuse, and rebel, then expect nothing but Fire and Sword.*

*They an-  
swer him  
not a word.*

When the languishing Town of *Mansoul* had heard this 20 Summoner and his Summons, they were yet more put to their dumps, but made to the Captain no answer at all; so away he went as he came.

*They ad-  
dress them-  
selves to  
their good  
Lord Secre-  
tary.*

BUT, after some consultation among themselves, as also with some of their Captains, they applied themselves afresh to the Lord Secretary for counsel and advice from him; for this Lord Secretary was their chief Preacher (as also is mentioned some pages before), only now he was ill at ease; and of him they begged favour in these two or three things.

1. That he would look comfortably upon them, and not 30 keep himself so much retired from them as formerly. Also, that he would be prevailed with to give them a hearing, while they should make known their miserable condition to him. But to this he told them, as before, *that as yet he was but ill at ease, and therefore could not do as he had formerly done.*

2. The second thing that they desired was, that he would be pleased to give them his advice about their now so important affairs, for that *Diabolus* was come and set down before the Town with no less than twenty thousand *Doubters*. They said, moreover, that both he and his Captains were cruel men, and that they were afraid of them. But to this he said, *You must look to the Law of the Prince, and there see what is laid upon you to do.*

3. Then they desired that His Highness would help them  
10 to frame a Petition to *Shaddai*, and unto *Emmanuel* his Son, and that he would set his own Hand thereto as a token that he was one with them in it: *For, said they, my Lord, many a one have we sent, but can get no answer of Peace; but now, surely, one with thy Hand unto it may obtain good for Mansoul.*

But all the answer that he gave to this was, that they had *The cause of his being ill offended their Emmanuel, and had also grieved himself, and that at ease.* therefore they must as yet partake of their own devices.

This answer of the Lord *Secretary* fell like a Millstone *The sad straits of Mansoul.*  
upon them; yea, it crushed them so that they could not  
20 tell what to do; yet they durst not comply with the demands *Lam. 1. 3.* of *Diabolus*, nor with the demands of his Captain. So then here were the straits that the Town of *Mansoul* was betwixt, when the Enemy came upon her. Her Foes were ready to swallow her up, and her Friends did forbear to help her.

Then stood up my Lord *Mayor*, whose name was my Lord *Understanding*, and he began to pick and pick, until he had pickt *Comfort* out of that seemingly bitter saying of the Lord *Secretary*: for thus he descanted upon it: *First, said he, this Comment unavoidably follows upon the saying of my Lord, that we must tary's speech.*  
30 yet suffer for our sins. *Secondly, but, quoth he, the words yet sound as if at last we should be saved from our enemies; and that after a few more sorrows, Emmanuel will come and be our help.* Now the Lord *Mayor* was the more critical in his dealing with the *Secretary's* words because my Lord was more than a Prophet, and because none of his words were such, but that at all times they were most exactly significant; and the Townsmen were allowed to pry into them, and to expound them to their best advantage.

So they took their leaves of my Lord, and returned, and went, and came to the Captains, to whom they did tell what my Lord *High Secretary* had said; who, when they had heard it, were all of the same opinion as was my Lord *Mayor* himself. The Captains, therefore, began to take some courage unto them, and to prepare to make some brave attempt upon the Camp of the enemy, and to destroy all that were *Diabolonians*, with the roving *Doubters* that the Tyrant had brought with him to destroy the poor Town of *Mansoul*.

*The Town  
of Mansoul  
in order.*

So all betook themselves forthwith to their places. The 10 *Captains* to theirs, the Lord *Mayor* to his, the *Subordinate Preacher* to his, and my Lord *Willbewill* to his. The Captains longed to be at some work for their Prince; for they delighted in warlike Atchievements. The next day, therefore, they came together and consulted; and after consultation had, they resolved to give an answer to the Captain of *Diabolus* with Slings; and so they did at the rising of the sun on the morrow; for *Diabolus* had adventured to come nearer again, but the Sling-stones were to him and his like Hornets. For as there is nothing to the Town of *Mansoul* so terrible as the 20 roaring of *Diabolus's* Drum, so there is nothing to *Diabolus* so terrible as the well playing of *Emmanuel's* slings. Wherefore *Diabolus* was forced to make another retreat, yet further off from the famous Town of *Mansoul*. Then did the Lord *Mayor* of *Mansoul* cause the Bells to be rung, and that thanks should be sent to the Lord High Secretary by the mouth of the Subordinate Preacher; for that by his words the Captains and Elders of *Mansoul* had been strengthened against *Diabolus*.

When *Diabolus* saw that his Captains and Soldiers, high Lords and renowned, were frightened, and beaten down by 30 the stones that came from the Golden Slings of the Prince of the Town of *Mansoul*, he bethought himself, and said, *I will try to catch them by fawning; I will try to flatter them into my net.*

Wherefore, after a while, he came down again to the wall, not now with his Drum, nor with Captain *Sepulchre*; but having all-to-be-sugared his lips, he seemed to be a very sweet-mouthed, peaceable Prince, designing nothing for

*Words  
applied  
against him  
by Faith.*

*Zech. 9, 15.*

*Diabolus  
changes his  
way.*

humour's sake, nor to be revenged on *Mansoul* for injuries by them done to him; but the welfare, and good, and advantage of the Town and people therein was now, as he said, his only design. Wherefore, after he had called for audience, and desired that the Townsfolk would give it to him, he proceeded in his Oration, and said:—

*Oh, the desire of my heart, the famous Town of Mansoul! how many nights have I watched, and how many weary steps have I taken, if perhaps I might do thee good!* Far be it, far be it from me to desire to make War upon you; if ye will but willingly Matt. 4:8, 9.  
and quietly deliver up yourselves unto me. You know that you Luke 4:6, 7.  
were mine of old. Remember also, that so long as you enjoyed Satan reads  
me for your Lord, and that I enjoyed you for my Subjects, you all back-  
wanted for nothing of all the delights of the Earth, that I, your wards.  
Lord and Prince, could get for you, or that I could invent to make you bonny and blithe withal. Consider, you never had so many hard, dark, troublesome, and heart-afflicting hours, while you were mine, as you have had since you revolted from me; nor shall you ever have Peace again, until you and I become one as before. But, be but prevailed with to imbrace me again, and Take heed,  
I will grant, yea, enlarge your old Charter with abundance of Mansoul.  
priviledges; so that your licence and liberty shall be to take, hold, enjoy, and make your own all that is pleasant from the East to the West. Nor shall any of those incivilities, wherewith you have offended me, be ever charged upon you by me, so long as the Sun and Moon endureth. Nor shall any of those dear Friends Sins.  
of mine that now, for the fear of you, lie lurking in Dens, and Holes, and Caves in Mansoul, be hurtful to you any more; yea, they shall be your Servants, and shall minister unto you of their substance, and of whatever shall come to hand. I need speak no more; you know them, and have sometime since been much The plea-  
delighted in their Company. Why, then, should we abide at such sures of sin.  
odds? Let us renew our old Acquaintance and Friendship again. No, no, not  
upon

Bear with your Friend; I take the liberty at this time to speak thus freely unto you. The love that I have to you presses me to do it, as also does the zeal of my heart for my Friends with you: put me not therefore to further trouble, nor yourselves to further fears and frights. Have you I will, in a way of Peace or War;

*nor do you flatter yourselves with the power and force of your Captains, or that your Emmanuel will shortly come in to your help; for such strength will do you no pleasure.*

*I am come against you with a stout and valiant Army, and all the chief Princes of the Den are even at the head of it. Besides, my Captains are swifter than Eagles, stronger than Lions, and more greedy of prey than are the evening Wolves. What is Og of Bashan? what is Goliath of Gath? and what's a hundred more of them to one of the least of my Captains? How, then, shall Mansoul think to escape my Hand and Force?*

10

*Diabolus having thus ended his flattering, fawning, deceitful, and lying speech to the famous Town of Mansoul, the Lord Mayor replied to him as follows:—*

*The Lord  
Mayor's  
answer.*

*O Diabolus, Prince of Darkness, and master of all Deceit; thy lying flatteries we have had and made sufficient probation of, and have tasted too deeply of that destructive Cup already. Should we therefore again hearken unto thee, and so break the Commandments of our great Shaddai, to join in affinity with thee, would not our Prince reject us, and cast us off for ever? And being cast off by him, can the place that he has prepared for thee be a 20 place of rest for us? Besides, O thou that art empty and void of all Truth, we are rather ready to die by thy Hand, than to fall in with thy flattering and lying Deceits.*

When the Tyrant saw that there was little to be got by parleying with my Lord Mayor, he fell into an Hellish rage, and resolved that again, with his army of Doubters, he would another time assault the Town of Mansoul.

*Feel-gate.*

*Nose-gate.*

*Eye-gate.*

So he called for his Drummer, who beat up for his men (and while he did beat, Mansoul did shake) to be in a readiness to give battle to the Corporation. Then *Diabolus* drew near 30 with his army, and thus disposed of his men. Captain *Cruel* and Captain *Torment*, these he drew up, and placed against *Feel-gate*, and commanded them to sit down there for the war. And he also appointed that, if need were, Captain *No-Ease* should come in to their relief. At *Nose-gate* he placed the Captain *Brimstone* and Captain *Sepulchre*, and bid them look well to their Ward, on that side of the Town of *Mansoul*. But at *Eye-gate*, he placed that grim-faced one, the

Captain *Past-Hope*, and there also now he did set up his terrible Standard.

Now Captain *Insatiable*, he was to look to the Carriages of *Diabolus*, and was also appointed to take into custody that, or those persons and things, that should at any time as prey be taken from the Enemy.

Now *Mouth-gate* the inhabitants of *Mansoul* kept for a *Sally-port*; wherefore that they kept strong; for that was it by <sup>The use of Mouth-gate.</sup> and out at which the Townsfolk did send their petitions to <sup>10</sup> *Emmanuel* their Prince. That also was the Gate from the top of which the Captains did play their Slings at the Enemies; for that Gate stood somewhat ascending, so that the placing of them there, and the letting of them fly from that place, did much execution against the Tyrant's army. Wherefore, for these causes, with others, *Diabolus* sought, if possible, to land up *Mouth-gate* with dirt.

Now, as *Diabolus* was busy and industrious in preparing to make his assault upon the Town of *Mansoul* without, so the Captains and Soldiers in the Corporation were as busy in preparing within. They mounted their Slings, they set up their Banners, they sounded their Trumpets, and put themselves in such order as was judged most for the annoyance of the Enemy, and for the advantage of *Mansoul*, and gave to their Soldiers orders to be ready at the sound of the Trumpet for War. The Lord *Willbewill* also, he took the charge of watching <sup>20</sup> *against the Rebels within*, and to do what he could to take <sup>The Lord Willbewill plays the man.</sup> them while without, or to stifle them within their Caves, Dens, and Holes in the Town-wall of *Mansoul*. And, to speak the truth of him, ever since he took penance for his fault, he has showed as much honesty and bravery of spirit as any <sup>30</sup> *be in Mansoul*; for he took one *Jolly*, and his brother *Griggish*, the two sons of his servant *Harmless-Mirth* (for to that day, <sup>Jolly and Griggish taken and executed.</sup> though the father was committed to Ward, the sons had a dwelling in the House of my Lord)—I say, he took them, and with his own hands put them to the Cross. And this was the reason why he hanged them up. After their father was put into the hands of Mr. *True-man*, the Gaoler, they his sons began to play his pranks, and to be tickling and toying with

the Daughters of their Lord; nay, it was jealous'd that they were too familiar with them, the which was brought to his Lordship's ear. Now his Lordship being unwilling unadvisedly to put any man to death, did not suddenly fall upon them, but set watch and spies to see if the thing was true; of the which he was soon informed, for his two Servants, whose names were *Find-out* and *Tell-all*, catcht them together in uncivil manner more than once or twice, and went and told their Lord. So when my Lord *Willbewill* had sufficient ground to believe the thing was true, he takes the two young *Diabolonians* (for such they were, for their Father was a *Diabolonian* born), and has them to *Eye-gate*, where he raised a very high Cross, just in the face of *Diabolus* and of his Army, and there he hanged the young Villains, in defiance to Captain *Past-Hope*, and of the horrible Standard of the Tyrant.

*The place  
of their  
Execution.*

*Mortifica-  
tion of sin is  
a sign of  
hope of life.*

Now, this Christian act of the brave Lord *Willbewill* did greatly abash Captain *Past-Hope*, discourage the Army of *Diabolus*, put fear into the *Diabolonian* runagates in *Mansoul*, and put strength and courage into the Captains that belonged to *Emmanuel* the Prince; for they without did gather, and that by this very act of my Lord, that *Mansoul* was resolved to fight, and that the *Diabolonians* within the Town could not do such things as *Diabolus* had hopes they would. Nor was this the only proof of the brave Lord *Willbewill's* honesty to the Town, nor of his loyalty to his Prince, as will afterwards appear.

*Mr. Mind  
plays the  
man.*

Now, when the children of *Prudent-Thrifty*, who dwelt with Mr. *Mind* (for *Thrifty* left children with Mr. *Mind*, when he was also committed to prison, and their names were *Gripe* and *Rake-All* ; these he begat of Mr. *Mind's* bastard daughter, 30 whose name was Mrs. *Hold-fast-Bad* ;)—I say, when his children perceived how the Lord *Willbewill* had served them that dwelt with him, what do they but, lest they should drink of the same cup, endeavour to make their escape. But Mr. *Mind*, being wary of it, took them, and put them in hold in his House till morning (for this was done over night); and remembering that by the Law of *Mansoul* all *Diabolonians* were to die (and to be sure they were, at least, by Father's

side, such, and some say by Mother's side, too), what does he but takes them, and puts them in chains, and carries them to the selfsame place where my Lord hanged his two before, and there he hanged them.

The Townsmen also took great encouragement at this act of Mr. *Mind*, and did what they could to have taken some more of these *Diabolonian* troubleurs of *Mansoul*; but at that time the rest lay so quat and close, that they could not be apprehended; so they set against them a diligent watch, and

10 went every man to his place.

I told you a little before, that *Diabolus* and his Army were somewhat abasht and discouraged at the sight of what my Lord *Willbewill* did, when he hanged up those two young *Diabolonians*; but his discouragement quickly turned itself into furious Madness and Rage against the Town of *Mansoul*, and fight it he would. Also the Townsmen and Captains within, they had their Hopes and their Expectations heightened, believing at last the day would be theirs; so they feared them the less. Their *Subordinate Preacher*, too, made a sermon

20 about it; and he took that theme for his Text, *Gad, a troop Gen. 49. 19.  
shall overcome him: but he shall overcome at the last.* Whence he shewed, that though *Mansoul* should be sorely put to it at the first, yet the Victory should most certainly be *Mansoul's* at the last.

So *Diabolus* commanded that his Drummer should beat a Charge against the Town; and the Captains also that were in the Town sounded a Charge against them, but they had no Drum; they were Trumpets of Silver which they sounded against them. Then they which were of the Camp of *Diabolus*

30 came down to the Town to take it, and the Captains in the Castle, with the Slingers at *Mouth-gate*, played upon them *With heart and mouth.*

amain. And now there was nothing heard in the Camp of *Diabolus* but horrible Rage and Blasphemy; but in the Town Good words, Prayer, and singing of Psalms. The Enemy replied with horrible objections, and the terribleness of their Drum; but the Town made answer with the slapping of their Slings, and the melodious noise of their Trumpets. And thus the Fight lasted for several days together, only now

*Mansoul set  
against the  
Diabolos-  
nians.*

*Diabolus  
his kindness  
turned into  
furious  
madness.*

and then they had some small intermission, in the which the Townsmen refreshed themselves, and the Captains made ready for another assault.

The Captains of *Emmanuel* were clad in Silver Armour, and the Soldiers in that which was of proof. The Soldiers of *Diabolus* were clad in Iron, which was made to give place to *Emmanuel's* Engine-shot. In the Town some were hurt, and some were greatly wounded. Now, the worst of it was, a Chirurgeon was scarce in *Mansoul*, for that *Emmanuel* at present was absent. Howbeit with the leaves of a Tree the 10 wounded were kept from dying; yet their wounds did greatly putrify, and some did grievously stink. Of the Townsmen, these were wounded, namely, my Lord *Reason*; he was wounded in the Head. Another that was wounded was the brave Lord *Mayor*; he was wounded in the Eye. Another that was wounded was Mr. *Mind*; he received his wound about the Stomach. The honest *Subordinate Preacher* also, he received a shot not far off the Heart; but none of these were mortal.

Many also of the inferior sort were not only wounded, but 20 slain outright.

Now, in the camp of *Diabolus*, were wounded and slain a considerable number; for instance, Captain *Rage*, he was wounded, and so was Captain *Cruel*; Captain *Damnation* was made to retreat, and to intrench himself further off of *Mansoul*. The Standard also of *Diabolus* was beaten down, and his Standard-bearer, Captain *Much-Hurt*, had his brains beat out with a sling-stone, to the no little grief and shame of his Prince *Diabolus*.

Many also of the *Doubters* were slain outright, though 30 enough of them were left alive to make *Mansoul* shake and totter. Now the Victory that day being turned to *Mansoul*, did put great valour into the Townsmen and Captains, and did cover *Diabolus'* Camp with a cloud, but withal it made them far more furious. So the next day *Mansoul* rested, and commanded that the Bells should be rung; the Trumpets also joyfully sounded, and the Captains shouted round the Town.

*Rev. 22. 2.*

*Ps. 1. 33. 5.*

*H. 2. of Mansoul were wounded.*

*Hopeful thoughts.*

*If the Camp of Diabolus were wounded and slain.*

*The Victory did turn that day to Mansoul &c.*

My Lord *Willbewill* also was not idle, but did notable service within against the Domestics, or the *Diabolonians*, that were in the Town, not only by keeping them in awe, for he lighted on one at last whose name was Mr. *Anything*, a fellow of whom mention was made before; for 'twas he, if you remember, that brought the three fellows to *Diabolus*, whom the *Diabolonians* took out of Captain *Boanerges'* Companies, and that persuaded them to list themselves under the Tyrant, to fight against the army of *Shaddai*. My Lord *Willbewill* did also take a notable *Diabolonian*, whose name was *Loose-Foot*; this *Loose-Foot* was a Scout to the Vagabonds in *Mansoul*, and that did use to carry tidings out of *Mansoul* to the Camp, and out of the Camp to those of the Enemies in *Mansoul*. Both these my Lord sent away safe to Mr. *True-man*, the Gaoler, with a commandment to keep them in irons; for he intended *then* to have them out to be crucified, *when* it would be for the best to the Corporation, and most for the discouragement of the Camp of the Enemies.

My Lord *Mayor* also, though he could not stir about so much as formerly, because of the wound that he lately received, yet gave he out orders to all that were the natives of *Mansoul*, to look to their Watch, and stand upon their Guard, and, as occasion should offer, to prove themselves Men.

Mr. *Conscience*, the Preacher, he also did his utmost to keep all his good documents alive upon the hearts of the People of *Mansoul*.

Well, awhile after, the Captains and stout ones of the Town of *Mansoul* agreed and resolved upon a time to make a sally out upon the Camp of *Diabolus*, and this must be done in the Night; and there was the folly of *Mansoul* (for the Night is always the best for the Enemy, but the worst for *Mansoul* to fight in), but yet they would do it, their courage was so high; their last Victory also still stuck in their memories.

So the Night appointed being come, the Prince's brave Captains cast lots who should lead the Van in this new and

*My Lord Willbewill taketh one Anything, and one Loosefoot, and committeth them to Ward.*

*The Captains consult to fall upon the Enemy.*

*They fight in the night. Who do lead the Van.*

*How they fall on.*

desperate Expedition against *Diabolus*, and against his *Diabolonian* army; and the lot fell to Captain *Credence*, to Captain *Experience*, and to Captain *Good-Hope* to lead the *Forlorn hope*. (This Captain *Experience* the Prince created such when himself did reside in the Town of *Mansoul*.) So, as I said, they made their Sally out upon the Army that lay in the Siege against them; and their hap was to fall in with the main body of their Enemies. Now *Diabolus* and his men being expertly accustomed to night work, took the alarm presently, and were as ready to give them battle as if they had sent to them word of their coming. Wherefore to it they went amain, and blows were hard on every side; the *Hell-drum* also was beat most furiously, while the Trumpets of the Prince most sweetly sounded. And thus the battle was joined; and Captain *Insatiable* looked to the Enemy's carriages, and waited when he should receive some prey.

*They fight bravely.*

The Prince's Captains fought it stoutly, beyond what indeed could be expected they should; they wounded many; they made the whole army of *Diabolus* to make a retreat. But I cannot tell how, but the brave Captain *Credence*, 20 Captain *Good-Hope*, and Captain *Experience*, as they were upon the pursuit, cutting down, and following hard after the enemy in the rear, Captain *Credence* stumbled and fell, by which fall he caught so great a hurt, that he could not rise till Captain *Experience* did help him up; at which their men were put in disorder. The Captain also was so full of pain, that he could not forbear but aloud to cry out: at this, the two other Captains fainted, supposing that Captain *Credence* had received his mortal wound: their men also were more disordered, and had no list to fight. Now, *Diabolus* being very observing, though at this time as yet he was put to the worst, perceiving that a halt was made among the men that were the pursuers, what does he but, taking it for granted that the Captains were either wounded or dead, he therefore makes at first a stand, then faces about, and so comes up upon the Prince's army with as much of his fury as Hell could help him to; and his hap was to fall in just among the three Captains, Captain *Credence*, Captain

*Captain Credence hurt.*

*The rest of the Captains faint.*

*Diabolus takes courage.*

*Good-Hope*, and Captain *Experience*, and did cut, wound, and pierce them so dreadfully, that what through discouragement, <sup>The Prince's forces beaten.</sup> what through disorder, and what through the Wounds that now they had received, and also the loss of much Blood, they scarce were able, though they had for their power the three best Bands in *Mansoul*, to get safe into the Hold again.

Now, when the body of the Prince's Army saw how these three Captains were put to the worst, they thought it their wisdom to make as safe and good a retreat as they could, and so returned by the Sally-port again; and so there was an end of this present action. But *Diabolus* was so flusht <sup>Diabolus flusht.</sup> with this night's work, that he promised himself in few days, an easy and complete conquest over the Town of *Mansoul*. Wherefore, on the day following, he comes up to the Sides thereof with great boldness, and demands entrance, and that forthwith they deliver themselves up to his Government. The *Diabolonians*, too, that were within, they began to be somewhat brisk, as we shall show afterward.

But the valiant Lord *Mayor* replied, that *what he got he must get by force*: for as long as *Emmanuel*, their Prince, was alive (though he at present was not so with them as they wished), *they should never consent to yield Mansoul up to another.*

And with that the Lord *Willbewill* stood up, and said, <sup>Brave Willbewill's speech.</sup> *Diabolus, thou Master of the Den, and Enemy to all that is good, we poor inhabitants of the Town of Mansoul are too well acquainted with thy Rule and Government, and with the end of those things that for certain will follow submitting to thee, to do it. Wherefore, though while we were without knowledge we suffered thee to take us (as the Bird that saw not the Snare fell into the hands of the Fowler), yet since we have been turned from Darkness to Light, we have also been turned from the power of Satan to God. And though through thy Subtlety, and also the Subtlety of the Diabolonians within, we have sustained much loss, and also plunged ourselves into much perplexity, yet give up ourselves, lay down our arms, and yield to so horrid a Tyrant as thou, we shall not; die upon the place we choose rather to do. Besides, we have hopes that in time deliverance will come from*

*Court unto us, and therefore we yet will maintain a War against thee.*

*The Captains in-  
courageed.*

This brave speech of the Lord *Willbewill*, with that also of the Lord *Mayor*, did somewhat abate the boldness of *Diabolus*, though it kindled the fury of his rage. It also succoured the Townsmen and Captains: yea, it was as a Plaster to the brave Captain *Credence's* Wound; for you must know that a brave speech *now* (when the Captains of the Town, with their Men of War, came home routed, and when the Enemy took courage and boldness at the success that he had obtained to draw up to the Walls, and demand entrance as he did) was in season, and also advantageous.

The Lord *Willbewill* also did play the Man within; for while the Captains and Soldiers were in the Field he was in arms in the Town, and wherever by him there was a *Diabolonian* found, they were forced to feel the weight of his heavy Hand, and also the edge of his penetrating Sword: many therefore of the *Diabolonians* he wounded, as the Lord *Cavil*, the Lord *Brisk*, the Lord *Pragmatic*, and the Lord *Murmur*; several also of the meanner sort he did sorely main; 20 though there cannot at this time an account be given you of any that he slew outright. The cause, or rather the advantage, that my Lord *Willbewill* had at this time to do thus, was for that the Captains were gone out to fight the Enemy in the field. *For now*, thought the *Diabolonians* within, *is our time to stir and make an uproar in the Town*. What do they therefore but quickly get themselves into a body, and fall forthwith to *burricaning* in *Mansoul*, as if now nothing but Whirlwind and Tempest should be there. Wherefore, as I said, he takes this opportunity to fall in among them 30 with his men, cutting and slashing with courage that was undaunted; at which the *Diabolonians* with all haste dispersed themselves to their Holds, and my Lord to his place as before.

*Willbewill's  
gallantry.*

*Nothing like  
faith to  
crush Dia-  
bolus.*

This brave act of my Lord did somewhat revenge the wrong done by *Diabolus* to the Captains, and also did let them know that *Mansoul* was not to be parted with for the loss of a Victory or two; wherefore the wing of the Tyrant

was clipped again, as to boasting; I mean in comparison of what he would have done if the *Diabolonians* had put the Town to the same plight to which he had put the Captains.

Well, *Diabolus* yet resolves to have the other bout with *Mansoul*. *For*, thought he, *since I beat them once, I may beat them twice*. Wherefore he commanded his men to be ready at such an hour of the night, to make a fresh assault upon the Town; and he gave it out in special that they should bend all their force against *Feel-gate*, and attempt to break into the Town through that. The word that then he did give to his Officers and Soldiers was, *Hell-fire*. *And*, said he, *if we break in upon them, as I wish we do, either with some or with all our force, let them that break in look to it, that they forget not the word*. *And let nothing be heard in the Town of Mansoul but, Hell-fire! Hell-fire! Hell-fire!* The Drummer was also to beat without ceasing, and the Standard-bearers were to display their Colours; the Soldiers, too, were to put on what courage they could, and to see that they played manfully their parts against the Town.

So the Night was come, and all things by the Tyrant made ready for the work, he suddenly makes his assault upon *Feel-gate*, and after he had a while struggled there he throws the Gates wide open: for the truth is, those Gates were but weak, and so most easily made to yield. When *Diabolus* had thus far made his attempt, he placed his Captains (to wit *Torment* and *No-Ease*) there; so he attempted to press forward, but the Prince's Captains came down upon him, and made his entrance more difficult than he desired. And, to speak truth, they made what resistance they could; but the three of their best and most valiant Captains being wounded, and by their wounds made much incapable of doing the Town that service they would (and all the rest having more than their hands full of the *Doubters*, and their Captains that did follow *Diabolus*), they were overpowered with force, nor could they keep them out of the Town. Wherefore the Prince's men and their Captains betook themselves to the Castle, as to the Stronghold of the Town: and this they

*He tries  
what we can  
do upon the  
sense and  
feeling of the  
Christian.*

*Feel-gate  
but weak.*

*When these  
three Cap-  
tains are  
disabled,  
what can  
the rest do  
for the Town  
of Mansoul?*

did partly for their own security, partly for the security of the Town, and partly, or rather chiefly, to preserve to *Emmanuel* the Prerogative-royal of *Mansoul*; for so was the Castle of *Mansoul*.

The Captains therefore being fled into the Castle, the Enemy, without much resistance, possess themselves of the rest of the Town, and spreading themselves as they went into every corner, they cried out as they marched, according to the command of the Tyrant, *Hell-fire! Hell-fire! Hell-fire!* so that nothing for a while throughout the Town of *Mansoul* 10 could be heard but the direful noise of *Hell-fire!* together with the roaring of *Diabolus'* Drum. And now did the clouds hang black over *Mansoul*, nor to reason did anything but ruin seem to attend it. *Diabolus* also quartered his Soldiers in the houses of the inhabitants of the Town of *Mansoul*. Yea, the *Subordinate Preacher's* house was as full of these outlandish *Doubters* as ever it could hold, and so was my Lord *Mayor's* and my Lord *Willbewill's* also. Yea, where was there a Corner, a Cottage, a Barn, or a Hogstye, that now was not full of these Vermin? Yea, they turned the 20 men of the Town out of their Houses, and would lie in their Beds, and sit at their Tables themselves. Ah, poor *Mansoul!* now thou feelest the fruits of sin, and what venom was in the flattering words of Mr. *Carnal-Security!* They made great havoc of whatever they laid their hands on; yea, they fired the Town in several places; many young Children also were by them dashed in pieces; yea, those that were yet unborn they destroyed in their Mothers' Wombs: for you must needs think that it could not now be otherwise; for what Conscience, what Pity, what Bowels or Compassion 30 can any expect at the hands of outlandish *Doubters*? Many in *Mansoul* that were Women, both young and old, they forced, ravished, and beastlike abused, so that they swooned, miscarried, and many of them died, and so lay at the top of every street, and in all by-places of the Town.

*The sad  
fruits of  
Apostasy.*

*Guilt.  
Good and  
tender  
thoughts.*

*Holy concep-  
tions of good.*

And now did *Mansoul* seem to be nothing but a Den of Dragons, an emblem of Hell, and a place of total Darkness. Now did *Mansoul* lie almost like the barren Wilderness;

nothing but Nettles, Briars, Thorns, Weeds, and Stinking things seemed now to cover the face of *Mansoul*. I told you before, how that these *Diabolonian Doubters* turned the men of *Mansoul* out of their Beds, and now I will add, they wounded <sup>Rest.</sup> them, they mauled them, yea, and almost brained many of them. Many did I say, yea, most, if not all of them. Mr. *Conscience* they so wounded, yea, and his wounds so festered, <sup>Sad work among the Townsmen.</sup> that he could have no ease day nor night, but lay as if continually upon a Rack. But that *Shaddai* rules all, certainly 10 they had slain him outright. My Lord *Mayor* they so abused that they almost put out his Eyes; and had not my Lord *Willbewill* got into the Castle, they intended to have chopt him all to pieces; for they did look upon him, as his heart now stood, to be one of the very worst that was in *Mansoul*, <sup>Satan has a particular spite against a sanctified Will.</sup> against *Diabolus* and his Crew. And indeed he hath showed himself a Man, and more of his Exploits you will hear of afterwards.

Now, a man might have walked for days together in *Mansoul*, and scarcely have seen *one* in the Town that looked <sup>Thought.</sup> 20 like a Religious man. Oh, the fearful state of *Mansoul* now! <sup>The soul full of idle thoughts and blasphemies.</sup> now every corner swarmed with outlandish *Doubters*; Red-coats and Black-coats walked the Town by clusters, and filled up all the Houses with hideous noises, vain songs, lying stories, and blasphemous language against *Shaddai* and his Son. Now also those *Diabolonians* that lurked in the Walls, and Dens, and Holes that were in the Town of *Mansoul*, came forth and showed themselves; yea, walked with open face in company with the *Doubters* that were in *Mansoul*. Yea, they had more boldness now to walk the Streets, to 30 haunt the Houses, and to show themselves abroad, than had any of the honest Inhabitants of the now woful Town of *Mansoul*.

But *Diabolus* and his Outlandish men were not at peace in *Mansoul*; for they were not there entertained as were the Captains and Forces of *Emmanuel*. The Townsmen did brow-beat them what they could; nor did they partake or make stroy of any of the necessities of *Mansoul*, but that which they seized on against the Townsmen's will: what they

could, they hid from them, and what they could not they had with an ill-will. They, poor hearts! had rather have had their Room than their Company; but they were at present their Captives, and their Captives for the present they were forced to be. But, I say, they discountenanced them as much as they were able, and showed them all the dislike that they could.

*Rom. 7.  
14—24.*

The Captains also from the Castle did hold them in continual play with their Slings, to the chafing and fretting of the minds of the Enemies. True, *Diabolus* made a great 10 many attempts to have broken open the Gates of the Castle, but *Mr. Godly-Fear* was made the Keeper of that; and he was a man of that Courage, Conduct, and Valour, that it was in vain, as long as life lasted within him, to think to do that work, though mostly desired; wherefore all the attempts that *Diabolus* made against him were fruitless. I have wished sometimes that that man had had the whole rule of the Town of *Mansoul*.

*Mr. Godly-  
Fear is  
made the  
keeper of the  
Castle Gates.*

Well, this was the condition of the Town of *Mansoul* for about two years and a half: the body of the Town was 20 the Seat of War, the people of the Town were driven into Holes, and the Glory of *Mansoul* was laid in the dust. What rest, then, could be to the inhabitants? what peace could *Mansoul* have? and what Sun could shine upon it? Had the enemy lain so long without in the plain against the Town, it had been enough to have famished them: but now, when they shall be within, when the Town shall be their Tent, their Trench and Fort against the Castle that was in the Town; when the Town shall be against the Town, and shall serve to be a Defence to the Enemies of her Strength and 30 Life: I say, when they shall make use of the Forts and Town-holds to secure themselves in, even till they shall take, spoil, and demolish the Castle—this was terrible! and yet this was now the state of the Town of *Mansoul*.

*Heart.*

After the Town of *Mansoul* had been in this sad and lamentable condition for so long a time as I have told you,

and no petitions that they presented their Prince with, all this while, could prevail, the inhabitants of the Town, namely, the Elders and chief of *Mansoul*, gathered together, and, after some time spent in condoling their miserable State, and this miserable Judgment coming upon them, they agreed together to draw up yet another Petition, and to send it away to *Emmanuel* for relief. But Mr. *Godly-Fear* stood up <sup>Mr. Godly-Fear's advice about drawing up a Petition to the Prince.</sup> and answered, that he knew that his Lord the Prince never did nor ever would receive a Petition for these matters from <sup>10</sup> the hand of any whoever, unless the Lord *Secretary's* hand was to it; and this, quoth he, is the reason that you prevailed not all this while. Then they said they would draw up one, and get the Lord *Secretary's* hand unto it. But Mr. *Godly-Fear* answered again, that he knew also that the Lord *Secretary* would not set his hand to any Petition that himself had not an hand in composing and drawing up. And besides, said he, the Prince doth know my Lord *Secretary's* hand from all the hands in the world; wherefore he cannot be deceived by any pretence whatever. Wherefore my advice is that you go <sup>20</sup> to my Lord, and implore him to lend you his aid. Now he did yet abide in the Castle, where all the Captains and Men at arms were.

So they heartily thanked Mr. *Godly-Fear*, took his counsel, and did as he had bidden them. So they went and came to my Lord, and made known the cause of their coming to him; namely, that since *Mansoul* was in so deplorable a condition, his Highness would be pleased to undertake to draw up a Petition for them to *Emmanuel*, the Son of the mighty *Shaddai*, and to their King and his Father by him.

<sup>30</sup> Then said the *Secretary* to them, What Petition is it that you <sup>The Secretary employed to draw up a Petition for Mansoul.</sup> would have me draw up for you? But they said, Our Lord knows best the state and condition of the Town of *Mansoul*; and how we are backslidden and degenerated from the Prince: thou also knowest who is come up to war against us, and how *Mansoul* is now the Seat of War. My Lord knows, moreover, what barbarous usages our Men, Women, and Children have suffered at their hands; and how our home-bred *Diabolonians* do walk now with more boldness

than dare the Townsmen in the Streets of *Mansoul*. Let our Lord therefore, according to the Wisdom of God that is in him, draw up a Petition for his poor servants to our Prince *Emmanuel*. *Well*, said the Lord *Secretary*, *I will draw up a Petition for you, and will also set my hand thereto*. Then said they, But when shall we call for it at the hands of our Lord? But he answered, *Yourselves must be present at the doing of it; yea, you must put your desires to it*. True, the Hand and Pen shall be mine, but the Ink and Paper must be yours; else how can you say it is your Petition? Nor have I need to petition <sup>10</sup> for myself, because I have not offended.

*The Petition drawn up and sent to Emmanuel by the hand of Captain Credence.*

He added also as followeth:—*No Petition goes from me in my name to the Prince, and so to his Father by him, but when the people that are chiefly concerned therein do join in Heart and Soul in the matter, for that must be inserted therein.*

So they did heartily agree with the Sentence of the Lord, and a Petition was forthwith drawn up for them. But now, who should carry it? that was next. But the *Secretary* advised that Captain *Credence* should carry it; for he was a well-spoken man. They therefore called for him, and <sup>20</sup> propounded to him the business. *Well*, said the Captain, *I gladly accept of the motion; and though I am lame, I will do this business for you with as much speed and as well as I can.*

*The Contents of their Petition.*

The contents of the Petition were to this purpose:—

*Oh, our Lord, and Sovereign Prince Emmanuel, the potent, the long-suffering Prince! Grace is poured into thy lips, and to thee belong Mercy and Forgiveness, though we have rebelled against thee. We, who are no more worthy to be called thy Mansoul, nor yet fit to partake of common benefits, do beseech thee, and thy Father by thee, to do away our Transgressions. We <sup>30</sup> confess that thou mightest cast us away for them; but do it not for thy name's sake: let the Lord rather take an opportunity, at our miserable condition, to let out his Bowels and Compassions to us. We are compassed on every side, Lord; our own Back-slidings reprove us; our Diabolonians within our Town fright us; and the Army of the Angel of the bottomless Pit distresses us. Thy Grace can be our Salvation, and whither to go but to thee we know not.*

Furthermore, oh, Gracious Prince, we have weakened our Captains, and they are discouraged, sick, and, of late, some of them grievously worsted and beaten out of the field by the power and force of the Tyrant. Yea, even those of our Captains, in whose valour we did formerly use to put most of our confidence, they are as wounded men. Besides, Lord, our Enemies are lively, and they are strong; they vaunt and boast themselves, and do threaten to part us among themselves for a Booty. They are fallen also upon us, Lord, with many thousand Doubters, such as with  
 10 whom we cannot tell what to do; they are all grim-looked and unmerciful ones, and they bid Defiance to us and thee.

Our Wisdom is gone; our Power is gone; because thou art departed from us; nor have we what we may call ours but Sin, Shame, and Confusion of Face for Sin. Take pity upon us, O Lord, take pity upon us, thy miserable Town of Mansoul, and save us out of the hands of our Enemies. AMEN.

This Petition, as was touched afore, was handed by the Lord Secretary, and carried to the Court by the brave and most stout Captain Credence. Now he carried it out at Mouth-gate (for that, as I said, was the Sally-port of the Town), and he went and came to Emmanuel with it. Now how it came out, I do not know; but for certain it did, and that so far as to reach the ears of *Diabolus*. Thus I conclude, because that the Tyrant had it presently by the end, and charged the Town of Mansoul with it, saying, *Thou rebellious and stubborn-hearted Mansoul, I will make thee to leave off* Satan can not abide prayer. petitioning. Art thou yet for petitioning? I will make thee to leave. Yea, he also knew who the Messenger was that carried the Petition to the Prince, and it made him both  
 30 to fear and rage.

Wherefore he commanded that his Drum should be beat again, a thing that *Mansoul* could not abide to hear; but when *Diabolus* will have his Drum beat, *Mansoul* must abide the noise. Well, the Drum was beat, and the *Diabolonians* were gathered together.

Then said *Diabolus*, Oh, ye stout *Diabolonians*, be it known unto you, that there is treachery hatcht against us in the rebellious

*Poor Mansoul.*

Town of Mansoul; for albeit the Town is in our possession, as you see, yet these miserable Mansoulians have attempted to dare, and have been so hardy as yet to send to the Court to Emmanuel for help. This I give you to understand, that ye may yet know how to carry it to the wretched Town of Mansoul. Wherefore, oh, my trusty Diabolonians, I command that yet more and more ye distress this Town of Mansoul, and vex it with your wiles, ravish their Women, deflower their Virgins, slay their Children, brain their Ancients, fire their Town, and what other mischief you can; and let this be the reward of the Mansoulians from me, for 10 their desperate Rebellions against me.

This, you see, was the Charge; but something stepped in betwixt that and Execution, for as yet there was but little more done than to rage.

Moreover, when *Diabolus* had done thus, he went the next way up to the Castle-Gates, and demanded that, upon pain of death, the Gates should be opened to him, and that entrance should be given him and his men that followed after. To whom Mr. *Godly-Fear* replied (for he it was that had the charge of that Gate), *That the Gate should not 20 be opened unto him, nor to the men that followed after him.* He said, moreover, *That Mansoul, when she had suffered awhile, should be made perfect, strengthened, settled.*

*Satan can not abide Faith.*

Then said *Diabolus*, *Deliver me, then, the men that have petitioned against me, especially Captain Credence, that carried it to your Prince; deliver that Varlet into my hands, and I will depart from the Town.*

*Mr. Fooling*

Then up starts a *Diabolonian*, whose name was *Mr. Fooling*, and said, *My Lord offereth you fair: 'tis better for you that one man perish, than that your whole Mansoul should be undone.*

But Mr. *Godly-Fear* made him this replication, *How long will Mansoul be kept out of the Dungeon, when she hath given up her faith to Diabolus? As good lose the Town, as lose Captain Credence; for if one be gone, the other must follow.* But to that *Mr. Fooling* said nothing.

Then did my Lord *Mayor* reply, and said, *Oh, thou devouring Tyrant, be it known unto thee, we shall hearken to none*

*of thy words; we are resolved to resist thee as long as a Captain, a Man, a Sling, and a Stone to throw at thee, shall be found in the Town of Mansoul.*

But *Diabolus* answered, Do you hope, do you wait, do *Diabolus*  
you look for Help and Deliverance? You have sent to *Em-  
manuel*, but your Wickedness sticks too close in your skirts, *nages.*  
to let innocent Prayers come out of your lips. Think you  
that you shall be prevailers, and prosper in this design? You  
will fail in your wish, you will fail in your attempts; for it is  
not only I, but your *Emmanuel* is against you: yea, it is he  
that hath sent me against you to subdue you. For what,  
then, do you hope? or by what means will you escape?

Then said the Lord *Mayor*, *We have sinned indeed; but that* *The Lord*  
*shall be no help to thee, for our Emmanuel hath said it, and that* *Mayor's*  
*in great faithfulness,* And him that cometh to me I will in no  
wise cast out. *He hath also told us, oh, our enemy, that all* *speech at the*  
*manner of sin and blasphemy shall be forgiven to the Sons* *return of*  
*of men. Therefore we dare not despair, but will look for,* *Captain*  
*wait for, and hope for Deliverance still.* *Credence*  
[Joh. 6. 37.  
Matt. 12. 31.]

Now, by this time Captain *Credence* was returned and come  
from the Court from *Emmanuel* to the Castle of *Mansoul*, and  
he returned to them with a *Pacquet*. So my Lord *Mayor*,  
hearing that Captain *Credence* was come, withdrew himself  
from the noise of the roaring of the Tyrant, and left him  
to yell at the Wall of the Town, or against the Gates of  
the Castle. So he came up to the Captain's Lodgings, and,  
saluting him, he asked him of his welfare, and what was the  
best news at Court. But when he asked Captain *Credence*  
that, the water stood in his eyes. Then said the Captain,  
Cheer up, my Lord, for all will be well in time. And with  
that he first produced his *Pacquet*, and laid it by; but that  
the Lord *Mayor*, and the rest of the Captains, took for sign  
of good tidings. Now a season of Grace being come, he  
sent for all the Captains and Elders of the Town, that were  
here and there in their lodgings in the Castle and upon their  
guard, to let them know that Captain *Credence* was returned  
from the Court, and that he had something in general, and  
something in special, to communicate to them. So they all

*The Pacquet opened.*

came up to him, and saluted him, and asked him concerning his journey, and what was the best news at the Court. And he answered them as he had done the Lord *Mayor* before, that all would be well at last. Now, when the Captain had thus saluted them, he opened his *Pacquet*, and thence did draw out his several Notes for those that he had sent for.

*A note for my Lord Mayor.*

And the first Note was for my Lord *Mayor*, wherein was signified:—*That the Prince Emmanuel had taken it well that my Lord Mayor had been so true and trusty in his office, and the great concerns that lay upon him for the Town and People* <sup>10</sup> *of Mansoul. Also, he bid him to know that he took it well that he had been so bold for his Prince Emmanuel, and had engaged so faithfully in his cause against Diabolus. He also signified, at the close of his letter, that he should shortly receive his reward.*

*A note for the Lord Willbewill.*

The second Note that came out was for the noble Lord *Willbewill*, wherein there was signified:—*That his Prince Emmanuel did well understand how valiant and courageous he had been for the honour of his Lord, now in his absence, and when his name was under contempt by Diabolus. There* <sup>20</sup> *was signified also, that his Prince had taken it well that he had been so faithful to the Town of Mansoul, in his keeping of so strict a hand and eye over and so strict a rein upon the neck of the Diabolonians, that did still lie lurking in their several Holes in the famous Town of Mansoul. He signified, moreover, how that he understood that my Lord had, with his own hand, done great execution upon some of the chief of the Rebels there, to the great discouragement of the adverse party, and to the good example of the whole Town of Mansoul; and that shortly his lordship should have his reward.*

*A note for the Sub-ordinate Preacher.*

The third Note came out for the Subordinate Preacher, wherein was signified:—*That his Prince took it well from him, that he had so honestly and so faithfully performed his office, and executed the trust committed to him by his Lord, while he exhorted, rebuked, and forewarned Mansoul according to the Laws of the Town. He signified, moreover, that he took it well at his hand that he called to Fasting, to Sackcloth, and Ashes, when Mansoul was under her revolt. Also, that he called for the*

30

*aid of the Captain Boanerges to help in so weighty a work; and that shortly he also should receive his reward.*

The fourth Note came out for Mr. Godly-Fear, wherein <sup>A note for</sup> his Lord thus signified:—*That his Lordship observed that he was the first of all the men in Mansoul that detected Mr. Carnal-Security as the only one that, through his Subtlety and Cunning, had obtained for Diabolus a Defection and Decay of Goodness in the blessed Town of Mansoul. Moreover, his Lord gave him to understand that he still remembered his tears and mourning for the state of Mansoul.* It was also observed, by the same Note, *that his Lord took notice of his detecting of this Mr. Carnal-Security, at his own Table among his Guests, in his own House, and that in the midst of his jolliness, even while he was seeking to perfect his villanies against the Town of Mansoul.* Emmanuel also took notice that this reverend person, Mr. Godly-Fear, stood stoutly to it, at the Gates of the Castle, against all the threats and attempts of the Tyrant; and that he had put the Townsmen in a way to make their Petition to their Prince, so as that he might accept thereof, and as they might obtain an Answer of Peace; and that therefore shortly he should receive his reward.

After all this, there was yet produced a Note which was written to the whole Town of Mansoul, whereby they perceived—*That their Lord took notice of their so often repeating of Petitions to him; and that they should see more of the fruits of such their doings in time to come.* Their Prince did also therein tell them *That he took it well that their Heart and Mind, now at last, abode fixed upon him and his ways, though Diabolus had made such inroads upon them; and that neither Flatteries on the one hand, nor Hardships on the other, could make them yield to serve his cruel designs.* There was also inserted at the bottom of this Note—*That his Lordship had left the Town of Mansoul in the hands of the Lord Secretary, and under the conduct of Captain Credence, saying, Beware that you yet yield yourselves unto their Governance; and in due time you shall receive your Reward.*

So, after the brave Captain Credence had delivered his notes to those to whom they belonged, he retired himself to my

*Captain Credence retires to the Lord Secretary's Lodgings.*

Lord Secretary's Lodgings, and there spends time in conversing with him; for they two were very great one with another, and did indeed know more how things would go with *Mansoul* than did all the Townsmen besides. The Lord Secretary also loved the Captain *Credence* dearly; yea, many a good bit was sent him from my Lord's table; also, he might have a show of Countenance, when the rest of *Mansoul* lay under the Clouds. So, after some time for converse was spent, the Captain betook himself to his Chambers to rest. But it was not long after when my Lord did send for the Captain again; so the Captain came to him, and they greeted one another with usual Salutations. Then said the Captain to the Lord Secretary, *What bath my Lord to say to his Servant?* So the Lord Secretary took him, and had him a side, and after a sign or two of more favour, he said, *I have made thee the Lord's Lieutenant over all the forces in Mansoul; so that, from this day forward, all men in Mansoul shall be at thy word; and thou shalt be he that shall lead in and that shall lead out Mansoul. Thou shalt therefore manage, according to thy place, the war for thy Prince, and for the Town of Mansoul, against the force and power of Diabolus; and at thy command shall the rest of the Captains be.*

*Captain Credence made the Lord's Lieutenant over all the forces in Mansoul.*

*The Town of Mansoul craves that she may be under the conduct of Captain Credence.*

Now the Townsmen began to perceive what interest the Captain had, both with the Court, and also with the Lord Secretary in *Mansoul*; for no man before could speed when sent, nor bring such good news from *Emmanuel* as he. Wherefore what do they, after some lamentation that they made no more use of him in their distresses, but send by their *Subordinate Preacher* to the Lord Secretary, to desire him that all that ever they were and had might be put under the Government, Care, Custody, and Conduct of Captain Credence.

So their *Preacher* went and did his errand, and received this answer from the mouth of his Lord: *that Captain Credence should be the great Doer in all the King's army, against the King's Enemies, and also for the welfare of Mansoul.* So he bowed to the ground, and thanked his Lordship, and returned and told his news to the Townsfolk. But all this

was done with all imaginable secrecy, because the Foes had yet great strength in the Town.

But to return to our Story again. When *Diabolus* saw himself thus boldly confronted by the Lord *Mayor*, and perceived the stoutness of Mr. *Godly-Fear*, he fell into a rage, and forthwith called a Council of War, that he might be revenged on *Mansoul*. So all the Princes of the Pit came together, and old *Incredulity* at the head of them, with all the Captains of his Army. So they consult what to do. Now the effect and conclusion of the Council that day was, how they might take the Castle, because they could not conclude themselves Masters of the Town so long as that was in the possession of their Enemies.

So one advised this way, and another advised that; but when they could not agree in their verdict, *Apollyon*, that President of the Council, stood up, and thus he began:—  
*My Brotherhood*, quoth he, *I have two things to propound unto you; and my first is this.* *Let us withdraw ourselves from the Town into the Plain again, for our presence here will do us no good, because the Castle is yet in our Enemies' hands; nor is it possible that we should take that so long as so many brave Captains are in it, and that this bold fellow, Godly-Fear, is made the Keeper of the Gates of it.* Now, when we have withdrawn ourselves into the Plain, they, of their own accord, will be glad of some little ease; and it may be, of their own accord, they again may begin to be remiss, and even their so being will give them a bigger blow than we can possibly give them ourselves. But if that should fail, our going forth of the Town may draw the Captains out after us; and you know what it cost them when we fought them in the Field before. Besides, can we but draw them out into the Field, we may lay an Ambush behind the Town, which shall, when they are come forth abroad, rush in and take possession of the Castle.

*Look to it,  
Mansoul.*

BEEL. But *Beelzebub* stood up, and replied, saying, 'Tis impossible to draw them all off from the Castle; some, you may be sure, will lie there to keep that; wherefore it will be but in

vain thus to attempt, unless we were sure that they will all come out. He therefore concluded that what was done must be done by some other means. And the most likely means that the greatest of their heads could invent was that which *Apollyon* had advised to before, namely, to get the Townsmen again to sin. *For, said he, it is not our being in the Town, nor in the Field, nor our fighting, nor our killing of their men, that can make us the masters of Mansoul; for so long as one in the Town is able to lift up his finger against us, Emmanuel will take their parts; and if he shall take their parts, we know what time of day it will be with us.* Wherefore, for my part, quoth he, there is, in my judgment, no way to bring them into bondage to us, like inventing a way to make them sin. Had we, said he, left all our Doubters at home, we had done as well as we have done now, unless we could have made them the Masters and Governors of the Castle; for Doubters at a distance are but like Objections refell'd with Arguments. Indeed, can we but get them into the Hold, and make them possessors of that, the day will be our own. Let us, therefore, withdraw ourselves into the Plain (not expecting that the Captains in Mansoul should follow us); but yet, I say, let us do this, and before we do so, let us advise again with our trusty Diabolonians that are yet in their Holds of Mansoul, and set them to work to betray the Town to us; for they indeed must do it, or it will be left undone for ever. By these sayings of *Beelzebub* (for I think it was he that gave this counsel), the whole Conclave was forced to be of his opinion, namely, that the way to get the Castle was to get the Town to sin. Then they fell to inventing by what means they might do this thing.

Then *Lucifer* stood up, and said, The counsel of *Beelzebub* is pertinent. Now, the way to bring this to pass, in mine opinion, is this; let us withdraw our force from the Town of *Mansoul*; let us do this, and let us terrify them no more, either with summons, or threats, or with the noise of our Drum, or any other awakening means. Only let us lie in the Field at a distance, and be as if we regarded them not; for frights, I see, do but awaken them, and make them more stand to their Arms. I have also another Stratagem in my

*Look to it,*  
Mansoul.

*2 Pet. ii.*  
18—21.

*Look to it,*  
Mansoul.

*Look to it,*  
Mansoul.

head: you know *Mansoul* is a Market-town, and a Town that delights in Commerce; what therefore if some of our *Diabolonians* shall feign themselves far-country men, and shall go out and bring to the Market of *Mansoul* some of our wares to sell—and what matter at what rates they sell their wares, though it be but for half the worth?—now let those that thus shall trade in their Market be those that are witty and true to us, and I will lay my Crown to pawn, it will do. There are two that are come to my thoughts already, that I  
 10 think will be arch at this work, and they are Mr. *Penny-wise-Pound-foolish*, and Mr. *Get-i'the-hundred-and-Lose-i'the-shire*; nor is this man with the long name at all inferior to the other. What also if you join with them Mr. *Sweet-World* Look to it. and Mr. *Present-Good*? they are men that are civil and cunning, but our true friends and helpers. Let these, with as many more, engage in this business for us, and let *Mansoul* be taken up in much business, and let them grow full and rich, and this is the way to get ground of them. Remember  
 20 ye not that thus we prevailed upon *Laodicea*, and how many Heart. Rev. 3. 17.

at present do we hold in this snare? Now, when they begin to grow full, they will forget their misery; and if we shall not affright them, they may happen to fall asleep, and so be got to neglect their Town watch, their Castle watch, as well as their watch at the Gates.

Yea, may we not, by this means, so cumber *Mansoul* with abundance, that they shall be forced to make of their Castle a Warehouse, instead of a Garrison fortified against us, and a receptacle for Men of war? Thus, if we get our goods and commodities thither, I reckon that the Castle is more than  
 30 half ours. Besides, could we so order it that it shall be filled with such kind of wares, then if we made a sudden assault upon them, it would be hard for the Captains to take shelter there. Do you not know that of the parable, *The deceitfulness of riches choke the word*? and again, *When the heart is over-charged with surfeiting and drunkenness, and the cares of this life*, all mischief comes upon them at unawares?  
Luke 8. 14; 21. 34-36.

Furthermore, my lords, *quoth he*, you very well know that it is not easy for a people to be filled with our things, and not

to have some of our *Diabolonians* as retainers to their houses and services. Where is a *Mansoulian* that is full of this world, that has not for his Servants and Waiting-men, Mr. *Profuse*, or Mr. *Prodigality*, or some other of our *Diabolonian* gang, as Mr. *Voluptuous*, Mr. *Pragmatical*, Mr. *Ostentation*, or the like? Now these can take the Castle of *Mansoul*, or blow it up, or make it unfit for a Garrison for *Emmanuel*, and any of these will do. Yea, these, for aught I know, may do it for us sooner than an Army of twenty thousand men. Wherefore, to end as I began, my advice is, that we quietly withdraw ourselves, not offering any further force, or forcible attempts, upon the Castle, at least at this time; and let us set on foot our new project, and let us see if that will not make them destroy themselves.

This advice was highly applauded by them all, and was accounted the very masterpiece of Hell, namely, to choke *Mansoul* with a fulness of this world, and to surfeit her heart with the good things thereof.

*Captain Credence receives that from his Prince which he understandeth not.*

But see how things meet together! Just as this *Diabolonian* council was broken up, Captain *Credence* received a letter <sup>20</sup> from *Emmanuel*, the contents of which were these:—*That upon the thrid day he wold meet him in the Field in the Plains about Mansoul. Meet me in the Field!* quoth the Captain; *what meaneth my Lord by this? I know not what he meaneth by meeting me in the Field.* So he took the Note in his hand, and did carry it to my Lord *Secretary*, to ask his thoughts thereupon; for my Lord was a Seer in all matters concerning the King, and also for the good and comfort of the Town of *Mansoul*. So he showed my Lord the Note, and desired his opinion thereof. *For my part,* quoth Captain *Credence*, *I know 30 not the meaning thereof.* So my Lord did take and read it; and, after a little pause, he said, *The Diabolonians have had against Mansoul a great consultation to-day; they have, I say, this day been contriving the utter ruin of the Town; and the result of their counsel is, to set Mansoul into such a way which, if taken, will surely make her destroy herself. And, to this end, they are making ready for their own departure out of the Town, intending to betake themselves to the Field again, and there to lie till they*

shall see whether this their project will take or no. But be thou ready with the men of thy Lord (for on the third day they will be in the Plain), there to fall upon the Diabolonians; for the Prince will by that time be in the Field; yea, by that it is Break of day, Sun-rising, or before, and that with a mighty Force against them. So he shall be before them, and thou shalt be behind them, and betwixt you both their Army shall be destroyed.

When Captain Credence heard this, away goes he to the rest of the Captains, and tells them what a Note he had a while since received from the hand of Emmanuel. And, said he, *that which was dark therein has my Lord the Lord Secretary expounded unto me.* He told them, moreover, what by himself and by them must be done to answer the mind of their Lord. Then were the Captains glad; and Captain Credence commanded that all the King's Trumpeters should ascend to the battlements of the Castle, and there, in the audience of *Diabolus* and of the whole Town of *Mansoul*, make the best musick that heart could invent. The Trumpeters then did as they were commanded. They got themselves up to the top of the Castle, and thus they began to sound. Then did *Diabolus* start, and said, *What can be the meaning of this? they neither sound Boot-and-saddle, nor Horse-and-away, nor a Charge. What do these Madmen mean, that yet they should be so merry and glad?* Then answered him one of themselves and said, *This is for joy that their Prince Emmanuel is coming to relieve the Town of Mansoul; that to this end he is at the head of an Army, and that this Relief is near.*

The men of *Mansoul* also were greatly concerned at this melodious charm of the Trumpets; they said, yea, they answered one another, saying, *This can be no harm to us; surely, this can be no harm to us.* Then said the Diabolonians, *What had we best to do?* and it was answered, *It was best to quit the Town; and that, said one, ye may do in pursuance of your last council, and by so doing also be better able to give the Enemy battle, should an Army from without come upon us.* So, on the second day, they withdrew themselves from *Mansoul*, and abode in the Plains without; but they encamped themselves before *Eye-gate*, in what terrene and terrible manner they

The riddle  
expounded  
to Captain  
Credence.

The Cap-  
tains are  
glad to  
hear.

Curious  
musick  
made by the  
Trumpet-  
ers.

Diabolus  
withdraws  
from the  
Town, and  
why.

could. The reason why they would not abide in the Town (besides the reasons that were debated in their late Conclave) was, for that they were not possessed of the Stronghold, and because, said they, *we shall have more convenience to fight, and also to fly, if need be when we are incamped in the open Plains.* Besides, the Town would have been a Pit for them rather than a Place of defence, had the Prince come up, and enclosed them fast therein. Therefore they betook themselves to the field, that they might also be out of the reach of the Slings, by which they were much annoyed all the while that they <sup>10</sup> were in the Town.

*The time  
come for the  
Captains to  
fight them.*

Well, the time that the Captains were to fall upon the *Diabolonians* being come, they eagerly prepared themselves for action; for Captain *Credence* had told the Captains over-night that *they should meet their Prince in the Field to-morrow.* This, therefore, made them yet far more desirous to be engaging the enemy; for, *You shall see the Prince in the Field to-morrow!* was like Oil to a flaming Fire; for of a long time they had been at a distance; they therefore were for this the more earnest and desirous of the work. So, as I said, <sup>20</sup> the hour being come, Captain *Credence*, with the rest of the Men of war, drew out their forces before it was day by the Sally-port of the Town. And, being all ready, Captain *Credence* went up to the head of the Army, and gave to the rest of the Captains the word, and so they to their Under-officers and Soldiers: the Word was, *The Sword of the Prince Emmanuel, and the Shield of Captain Credence!* which is, in the *Mansoulian* tongue, *The Word of God and Faith!* Then the Captains fell on, and began roundly to front, and flank, and rear *Diabolus'* Camp.

*They draw  
out into  
the Field.*

*The Word.*

*Captain  
Experience  
will fight  
for his  
Prince  
upon his  
Crutches.*

Now, they left Captain *Experience* in the Town, because he was yet ill of his wounds, which the *Diabolonians* had given him in the last fight. But when he perceived that the Captains were at it, what does he but, calling for his Crutches with haste, gets up, and away he goes to the Battle, saying, *Shall I lie here, when my brethren are in the fight, and when Emmanuel, the Prince, will show himself in the Field to his servants?* But when the enemy saw the man come with his Crutches, they

were daunted yet the more; *for, thought they, what Spirit has possessed these Mansoulians, that they fight us upon their Crutches?* Well, the Captains, as I said, fell on, and did bravely handle their weapons, still crying out and shouting, as they laid on blows, *The Sword of the Prince Emmanuel, and the Shield of Captain Credence!*

Now, when *Diabolus* saw that the Captains were come out, and that so valiantly they surrounded his men, he concluded that, for the present, nothing from them was to be looked for  
10 but blows, and the dints of their *two-edged Sword*.

Wherefore he also falls on upon the Prince's army with all *The battle joined.*  
his deadly force: so the battle was joined. Now who was it  
that at first *Diabolus* met with in the fight, but Captain  
*Credence* on the one hand, and the Lord *Willbewill* on the  
other? now *Willbewill's* blows were like the blows of a Giant,  
*Willbewill ingaged.* for that man had a strong arm, and he fell in upon the *Election-Doubters*, for they were the life-guard of *Diabolus*, and he kept  
them in play a good while, cutting and battering shrewdly.  
Now when Captain *Credence* saw my Lord *ingaged*, he did  
20 stoutly fall on, on the other hand, upon the same company  
also; so they put them to great disorder. Now Captain  
*Good-Hope* had *ingaged* the *Vocation-Doubters*, and they were *Good-Hope ingaged.*  
sturdy men; but the Captain was a valiant man. Captain  
*Experience* did also send him some aid; so he made the  
*Vocation-Doubters* to retreat. The rest of the armies were  
hotly *ingaged*, and that on every side, and the *Diabolonians*  
did fight stoutly. Then did my Lord *Secretary* command that *The Lord Secretary ingaged.*  
the Slings from the Castle should be played; and his men  
could throw stones at an hair's breadth. But, after a while,  
30 those that were made to fly before the Captains of the Prince,  
did begin to rally again, and they came up stoutly upon the *The battle renewed.*  
rear of the Prince's Army: wherefore the Prince's Army  
began to faint; but, remembering that they should see the  
face of their Prince by-and-by, they took courage, and a very  
fierce battle was fought. Then shouted the Captains, saying,  
*A fierce fight.* *The Sword of the Prince Emmanuel, and the Shield of Captain Credence!* and with that *Diabolus* gave back, thinking that  
more aid had been come. But no *Emmanuel* as yet appeared.

*They both retreat, and  
in the time  
of respite  
Captain  
Credence  
makes a  
speech to his  
soldiers.*

Moreover, the battle did hang in doubt ; and they made a little retreat on both sides. Now, in the time of respite, Captain *Credence* bravely encouraged his men to stand to it ; and *Diabolus* did the like, as well as he could. But Captain *Credence* made a brave speech to his Soldiers, the contents whereof here follow :—

*Gentlemen Soldiers, and my Brethren in this design, it rejoiceth me much to see in the Field for our Prince, this day, so stout and so valiant an Army, and such faithful lovers of Mansoul. You have hitherto, as hath become you, shewn yourselves Men of Truth to and Courage against the Diabolonian forces ; so that, for all their boast, they have not yet much cause to boast of their gettings. Now take to yourselves your wonted courage, and show yourselves Men even this once only ; for in a few minutes after the next engagement, this time, you shall see your Prince show himself in the field : for we must make this second assault upon this Tyrant *Diabolus*, and then *Emmanuel* comes.*

No sooner had the Captain made this speech to his soldiers, but one Mr. *Speedy* came post to the Captain from the Prince, to tell him that *Emmanuel* was at hand. This news, when the 20 Captain had received, he communicated to the other Field-officers, and they again to their Soldiers and Men of war. Wherefore, like men raised from the dead, so the Captains and their men arose, made up to the Enemy, and cried as before, *The Sword of the Prince Emmanuel, and the Shield of Captain Credence !*

The *Diabolonians* also bestirred themselves, and made resistance as well as they could ; but in this last engagement the *Diabolonians* lost their courage, and many of the *Doubters* fell down dead to the ground. Now, when they had been in heat 30 of battle about an hour or more, Captain *Credence* lift up his eyes and saw, and behold, *Emmanuel* came ; and he came with Colours flying, Trumpets sounding ; and the feet of his men scarce toucht the ground, they hasted with that celerity towards the Captains that were engaged. Then did *Credence* wind with his men to the Townward, and gave to *Diabolus* the

field: so *Emmanuel* came upon him on the one side, and the Enemies' place was betwixt them both. Then again they fell to it afresh; and now it was but a little while more but *Emmanuel* and Captain *Credence* met, still trampling down the slain as they came.

*When the  
Enemy is be-  
twixt Christ  
and faith,  
then down  
they go to be-  
sure.*

But when the Captains saw that the Prince was come, and that he fell upon the *Diabolonians* on the other side, and that Captain *Credence* and his Highness had got them up betwixt them, they shouted (they so shouted that the ground rent again), saying, *The Sword of Emmanuel, and the Shield of Captain Credence!* Now, when *Diabolus* saw that he and his forces were so hard beset by the Prince and his Princely Army, what does he, and the Lords of the Pit that were with him, but make their escape, and forsake their Army, and leave them to fall by the hand of *Emmanuel*, and of his noble Captain *Credence*. So they fell all down slain before them, before the Prince, and before his Royal Army; there was not left so much as one *Doubter* alive; they lay spread upon the ground dead men, as one would spread Dung upon the land.

*The Victory  
falls to  
Emmanuel  
and to his  
men, who  
stay all.*

20 When the battle was over, all things came into order in the Camp. Then the Captains and Elders of *Mansoul* came together to salute *Emmanuel*, while without the Corporation: so *Mansoul* salutes the Prince without. He addresses himself to go into the Town.  
they saluted him, and welcomed him, and that with a thousand welcomes, for that he was come to the borders of *Mansoul* again. So he smiled upon them, and said, *Peace be to you.* Then they addressed themselves to go to the Town: they went then to go up to *Mansoul*, they, the Prince, with all the new forces that now he had brought with him to the war. Also all the Gates of the Town were set open for his reception, 30 so glad were they of his blessed return. And this was the manner and order of this going of his into *Mansoul*:

*First.* As I said, all the Gates of the Town were set open, yea, the Gates of the Castle also; the Elders, too, of the Town of *Mansoul* placed themselves at the Gates of the Town, to salute him at his entrance thither: and so they did; for, as he drew near, and approached towards the Gates, they said, *Lift [Ps. 24:7-10.] up your heads, oh, ye Gates; and be ye lift up, ye everlasting doors; and the King of Glory shall come in.* And they answered again,

*Who is the King of Glory? and they made return to themselves, The Lord, strong and mighty; The Lord mighty in battle. Lift up your heads, oh, ye Gates; even lift them up, ye everlasting doors, &c.*

*Secondly.* It was ordered also, by those of *Mansoul*, that all the way from the Town Gates to those of the Castle, his blessed Majesty should be entertained with the Song, by them that had the best skill in musick in all the Town of *Mansoul*; then did the Elders, and the rest of the men of *Mansoul*, answer one another as *Emmanuel* entered the Town, till he <sup>10</sup> came at the Castle Gates, with Songs and sound of Trumpets, [Ps. 68. 24, 25.] saying, *They have seen thy goings, O God, even the goings of my God, my King, in the Sanctuary.*' So the Singers went before, and the Players on instruments followed after, and among them were Damsels playing on timbrels.

*Thirdly.* Then the Captains (for I would speak a word of them), they in their order waited on the Prince, as he entered into the Gates of *Mansoul*. Captain *Credence* went before, and Captain *Good-Hope* with him; Captain *Charity* came behind with other of his companions, and Captain *Patience* followed <sup>20</sup> after all; and the rest of the Captains, some on the right hand, and some on the left, accompanied *Emmanuel* into *Mansoul*. And all the while the Colours were displayed, the Trumpets sounded, and continual shoutings were among the Soldiers. The Prince himself rode into the Town in his Armour, which was all of beaten gold, and in his Chariot—the pillars of it were of silver, the bottom thereof of Gold, the covering of it was of purple, the midst thereof being paved with love for the daughters of the Town of *Mansoul*.

*Fourthly.* When the Prince was come to the entrance of <sup>30</sup> *Mansoul*, he found all the Streets strewed with lilies and flowers, curiously decked with boughs and branches from the green trees that stood round about the Town. Every door also was filled with persons who had adorned every one their fore-part against their house with something of variety and singular excellency, to entertain him withal as he passed in the streets: they also themselves, as *Emmanuel* passed by, did welcome him with shouts and acclamations of joy, saying.

*Good and  
joyful  
thoughts.*

1

*Blessed be the Prince that cometh in the name of his Father Shaddai!*

*Fifthly.* At the Castle Gates the Elders of Mansoul, to wit, the Lord *Mayor*, the Lord *Willbewill*, the *Subordinate Preacher*, Mr. *Knowledge*, and Mr. *Mind*, with other of the Gentry of the place, saluted *Emmanuel* again. They bowed before him, they kissed the dust of his feet, they thanked, they blessed, and praised his Highness, for not taking advantage against them for their Sins, but rather had pity upon them in their Misery,  
10 and returned to them with Mercies, and to build up their *Mansoul* for ever. Thus was he had up straightway to the Castle; for that was the Royal Palace, and the place where his Honour was to dwell; the which was ready prepared for his Highness by the presence of the Lord *Secretary*, and the work of Captain *Credence*. So he entered in.

*Sixthly.* Then the people and commonalty of the Town of *Mansoul* came to him into the Castle to mourn, and to weep, and to lament for their Wickedness, by which they had forced him out of the Town. So they, when they were come, bowed  
20 themselves to the ground seven times; they also wept, they wept aloud, and asked forgiveness of the Prince, and prayed that he would again, as of old, confirm his love to *Mansoul*.

To the which the great Prince replied, *Weep not, but go your [Neh. 8. 10.] way, eat the fat, and drink the sweet, and send portions to them for whom nought is prepared; for the joy of your Lord is your strength. I am returned to Mansoul with Mercies, and my Name shall be set up, exalted, and magnified by it.* He also took these inhabitants, and kissed them, and laid them in his Bosom.

Moreover, he gave to the Elders of *Mansoul*, and to each  
30 Town-Officer, a Chain of gold and a Signet. He also sent *The holy conceptions of Mansoul.* to their wives Ear-rings and Jewels, and Bracelets, and other things. He also bestowed upon the true-born Children of *Mansoul* many precious things.  
*Young and tender holy thoughts.*

When *Emmanuel* the Prince had done all these things for the famous Town of *Mansoul*, then he said unto them, first, *Wash your garments, then put on your ornaments, and then come Eccles. 2. 8. to me into the Castle of Mansoul.* So they went to the Fountain *Zech. 13. 1.* that was set open for *Judah* and *Jerusalem* to wash in; and *Rev. 7. 14, 15.*

there they washed, and there they made their garments white, and came again to the Prince into the Castle, and thus they stood before him.

And now there was musick and dancing throughout the whole Town of *Mansoul*, and that because their Prince had again granted to them his presence and the light of his countenance; the Bells also did ring, and the Sun shone comfortably upon them for a great while together.

The Town of *Mansoul* did also now more thoroughly seek the destruction and ruin of all remaining *Diabolonians* that abode in the Walls, and the Dens that they had in the Town of *Mansoul*; for there was of them that had, to this day, escaped with Life and Limb from the hand of their suppressors in the famous Town of *Mansoul*.

*Willbewill a greater terror to the Diabolonians now than he had been in former times.*

But my Lord *Willbewill* was a greater terror to them now than ever he had been before; forasmuch as his heart was yet more fully bent to seek, contrive, and pursue them to the death; he pursued them night and day, and did put them now to sore distress, as will afterwards appear.

After things were thus far put into order in the famous Town of *Mansoul*, care was taken, and order given by the blessed Prince *Emmanuel*, that the Townsmen should, without further delay, appoint some to go forth into the Plain to bury the dead that were there—the dead that fell by the Sword of *Emmanuel*, and by the Shield of the Captain *Credence*—lest the fumes and ill savours that would arise from them might infect the air, and so annoy the famous Town of *Mansoul*. This also was a reason of this order, namely, that, as much as in *Mansoul* lay, they might cut off the name, and being, and remembrance of those Enemies from the thought of the famous Town of *Mansoul* and its inhabitants.

*Orders given out to bury the dead.*

So order was given out by the Lord *Mayor*, that wise and trusty friend of the Town of *Mansoul*, that persons should be employed about this necessary business; and Mr. *Godly-Fear*, and one Mr. *Upright*, were to be Overseers about this matter: so persons were put under them to work in the Fields, and to bury the slain that lay dead in the Plains. And these were their places of employment: some were to make the Graves, some to

bury the dead, and some were to go to and fro in the Plains, and also round about the borders of *Mansoul*, to see if a skull, or Ez. 39. 14, 15.  
 a bone, or a piece of a bone of a *Doubter*, was yet to be found above ground anywhere near the Corporation ; and if any were found it was ordered that the Searchers that searched should set up a mark thereby, and a sign, that those that were appointed to bury them might find it, and bury it out of sight, that the name and remembrance of a *Diabolonian Doubter* Not a skull  
or a bone, or  
a piece of a  
bone of a  
Doubter  
to be left  
unburied. might be blotted out from under Heaven ; and that the 10 children, and they that were to be born in *Mansoul*, might not know, if possible, what a skull, what a bone, or a piece of a bone of a *Doubter* was. So the Buriers, and those that were appointed for that purpose, did as they were commanded : they buried the *Doubters*, and all the skulls and bones, and pieces of bones of *Doubters*, wherever they found them ; and so they cleansed the Plains. Now, also, Mr. *God's-Peace* took up his Commission, and acted again as in former days.

Thus they buried in the Plains about *Mansoul* the *Election-Doubters*, the *Vocation-Doubters*, the *Grace-Doubters*, the *Perseverance-Doubters*, the *Resurrection-Doubters*, the *Salvation-Doubters*, and the *Glory-Doubters* ; whose Captains were Captain *Rage*, Captain *Cruel*, Captain *Damnation*, Captain *Insatiable*, Captain *Brimstone*, Captain *Torment*, Captain *No-Ease*, Captain *Sepulchre*, and Captain *Past-Hope* ; and old *Incredulity* was, under *Diabolus*, their General. There were also the seven Heads of their Army ; and they were the Lord *Beelzebub*, the Lord *Lucifer*, the Lord *Legion*, the Lord *Apollyon*, the Lord *Python*, the Lord *Cerberus*, and the Lord *Belial*. But the 20 Princes and the Captains, with old *Incredulity*, their General, did all of them make their escape ; so their Men fell down slain by the power of the Prince's forces, and by the hands of the men of the Town of *Mansoul*. They also were buried as is afore related, to the exceeding great joy of the now famous Town of *Mansoul*. They that buried them buried also with 30 them their Arms, which were cruel instruments of death Their Arms  
and  
Armour  
buried with  
them. (their weapons were Arrows, Darts, Mauls, Firebrands, and the like). They buried also their Armour, their Colours,

Banners, with the Standard of *Diabolus*, and what else soever they could find that did but smell of a *Diabolonian Doubter*.

Now when the Tyrant had arrived at *Hell-Gate Hill*, with his old friend *Incredulity*, they immediately descended the Den, and having there with their Fellows for a while condoled their misfortune and great loss that they sustained against the Town of *Mansoul*, they fell at length into a passion, and revenged they would be for the loss that they sustained before the Town of *Mansoul*. Wherefore they presently call a Council to contrive yet further what was to be done against 10 the famous Town of *Mansoul*; for their yawning Paunches could not wait to see the result of their Lord *Lucifer's* and their Lord *Apollyon's* counsel that they had given before; for their raging Gorge thought every day even as long as a *short for ever*, until they were filled with the Body and Soul, with the Flesh and Bones, and with all the Delicates of *Mansoul*. They therefore resolve to make another attempt upon the Town of *Mansoul*, and that by an Arny mixed and made up partly of *Doubters* and partly of *Blood-men*. A more particular account now take of both. 20

*The Tyrant  
resolves to  
have yet a  
bout with  
Mansoul.*

*An Army  
of Doubters  
and Blood-  
men.*

*Of the Coun-  
try of the  
Doubters  
and of the  
Blood-men,  
where they  
lie.*

The *Doubters* are such as have their name from their nature, as well as from the Lord and Kingdom where they are born: their nature is to put a question upon every one of the truths of *Emmanuel*; and their country is called the Land of *Doubting*, and that Land lieth off, and furthest remote to the north, between the Land of *Darkness* and that called the *Valley of the Shadow of Death*. For though the Land of *Darkness*, and that called the *Land of the Shadow of Death*, be sometimes called as if they were one and the self-same place, yet indeed they are two, lying but a little way asunder, and the 30 Land of *Doubting* points in, and lieth between them. This is the Land of *Doubting*; and these that came with *Diabolus* to ruin the Town of *Mansoul* are the Natives of that country.

The *Blood-men* are a people that have their name derived from the malignity of their nature, and from the fury that is in them to execute it upon the Town of *Mansoul*: their Land

lieth under the Dog-Star, and by that they are governed as to their Intellectuals. The name of their Country is the Province of *Loath-Good*: the remote parts of it are far distant from the land of *Doubting*, yet they do both butt and bound upon the Hill called *Hell-gate Hill*. These people are always in league with the *Doubters*, for they jointly do make question of the faith and fidelity of the men of the Town of *Mansoul*, and so are both alike qualified for the service of their Prince.

Now of these two Countries did *Diabolus*, by the beating of his Drum, raise another Army against the Town of *Mansoul*, <sup>The number of his Army.</sup> of five-and-twenty thousand strong. There were ten thousand *Doubters*, and fifteen thousand *Blood-men*, and they were put under several Captains for the war; and old *Incredulity* was again made General of the Army.

As for the *Doubters*, their Captains were five of the seven that were heads of the last *Diabolonian* army, and these are their names: Captain *Beelzebub*, Captain *Lucifer*, Captain *Apollyon*, Captain *Legion*, and Captain *Cerberus*; and the Captains that they had before were some of them made *Lieut-tenants*, and some Ensigns of the Army.

But *Diabolus* did not count that, in this Expedition of his, these *Doubters* would prove his principal men, for their manhood had been tried before; also the *Mansoulians* had put them to the worst: only he did bring them to multiply a number, and to help, if need was, at a pinch. But his trust he put in his *Blood-men*, for that they were all rugged Villains, and he knew that they had done feats heretofore.

As for the *Blood-men*, they also were under command; and the names of their Captains were, Captain *Cain*, Captain <sup>*His chief strength lies in the Blood-men.*</sup> *Nimrod*, Captain *Ishmael*, Captain *Esau*, Captain *Saul*, Captain *Absalom*, Captain *Judas*, and Captain *Pope*.

1. Captain *Cain* was over two bands, to wit, the *zealous* and the *angry Blood-men*: his Standard-bearer bare the Red-colours, and his Scutcheon was the *Murdering Club*.

Gen. 4. 8.

2. Captain *Nimrod* was Captain over two bands, to wit, the *Tyrannical* and *encroaching Blood-men*: his Standard-bearer bare the Red-colours, and his Scutcheon was the Great <sup>Gen. 10. 8, 9.</sup> *Blood-Hound*.

3. Captain *Ishmael* was Captain over two bands, to wit, the *Mocking and Scorning Blood-men*: his Standard-bearer bare the Red-Colours, and his Scutcheon was *One mocking at Abraham's Isaac*.

Gen. 21. 9, 10.  
41—45.

4. Captain *Esau* was Captain over two bands, to wit, the *Blood-men that grudged that another should have the blessing*; also over the *Blood-men that are for executing their private revenge upon others*: his Standard-bearer bare the Red-colours, and his Scutcheon was *one privately lurking to murder Jacob*.

5. Captain *Saul* was Captain over two bands, to wit, the *Groundlessly jealous and the devilishly furious Bloodmen*: his Standard-bearer bare the Red-colours, and his Scutcheon was

<sup>1 Sam. 13. 10;</sup> *Three bloody darts cast at harmless David.*

<sup>19. 10; 20. 33.</sup>

6. Captain *Absalom* was Captain over two bands, to wit, over the *Blood-men that will kill a Father or a Friend for the Glory of this World*; also over those *Blood-men that will hold one fair in hand with words, till they shall have pierced him with their Swords*: his Standard-bearer did bear the Red-colours, and his Scutcheon was the *Son a pursuing the Father's blood*.

<sup>2 Sam. 15. 14.</sup>  
<sup>20</sup>

Matt. 26.  
14—16, 27. 5.

7. Captain *Judas* was over two bands, to wit, the *Blood-men that will sell a man's life for money*, and those also that *will betray their Friend with a Kiss*: his Standard-bearer bare the Red-colours, and his Scutcheon was *Thirty pieces of silver and the Halter*.

<sup>Rev. 13. 7, 8.</sup>  
<sup>Dan. 11. 33.</sup>

The con-  
ditions of  
the Blood-  
men, their  
stoutness  
and valour.

8. Captain *Pope* was Captain over one band, for all these spirits are joined in one under him: his Standard-bearer bare the Red-colours, and his Scutcheon was the *Stake, the Flame, and the Good man in it*.

Now, the reason why *Diabolus* did so soon rally another Force, after he had been beaten out of the Field, was, for that he put mighty confidence in this Army of *Blood-men*; for he put a great deal of more trust in them than he did before in his Army of *Doubters*, though they had also often done great service for him in the strengthening of him in his Kingdom.

But these *Blood-men*, he had proved them often, and their Sword did seldom return empty. Besides, he knew that these, like Mastiffs, would fasten upon any; upon Father, Mother,

Brother, Sister, Prince, or Governor; yea, upon the Prince of princes. And that which encouraged him the more was, for that they once did force *Emmanuel* out of the Kingdom of Universe. *And why*, thought he, *may they not also drive him from the Town of Mansoul?*

So this army of five-and-twenty thousand strong was, by <sup>*They sit down before*</sup> their General, the great Lord *Incredulity*, led up against the <sup>*Mansoul.*</sup> Town of *Mansoul*. Now Mr. *Prywell*, the *Scoutmaster-general*, did himself go out to spy, and he did bring *Mansoul* tidings of 10 their coming. Wherefore they shut up their Gates, and put themselves in a posture of defence against these new *Diabolonians* that came up against the Town.

So *Diabolus* brought up his Army, and beleaguered the <sup>*How they dispose of*</sup> Town of *Mansoul*; the *Doubters* were placed about *Feel-gate*, <sup>*themselves.*</sup> and the *Blood-men* set down before *Eye-gate* and *Ear-gate*.

Now, when this Army had thus incamped themselves, <sup>*They sum-*</sup> *Incredulity* did, in the name of *Diabolus*, his own name, and <sup>*mon the*</sup> in the name of the *Blood-men* and the rest that were with <sup>*a threatening-*</sup> him, send a Summons as hot as a red-hot iron to *Mansoul*, to 20 yield to their demands; threatening that if they still stood it out against them, they would presently burn down *Mansoul* with fire. For you must know that, as for the *Blood-men*, they were not so much that *Mansoul* should be surrendered, as that *Mansoul* should be destroyed, and cut off out of the land of the living. True, they send to them to surrender; but should they so do, that would not stench or quench the thirsts of these men. They must have Blood, the Blood of <sup>*Isa. 59. 7.*</sup> *Mansoul*, else they die; and it is from hence that they have <sup>*Jer. 22. 17.*</sup> their name. Wherefore these *Blood-men* he reserved while 30 now that they might, when all his Engines proved ineffectual, as his last and sure card, be played against the Town of *Mansoul*.

Now, when the Townsmen had received this red-hot Summons, it begat in them at present some changing and interchanging thoughts; but they jointly agreed, in less than half an hour, to carry the Summons to the Prince, the which they did when they had writ at the bottom of it, *Lord, save <sup>*Isa. 59. 2.*</sup> Mansoul from bloody men!*

So he took it, and looked upon it, and considered it, and took notice also of that short Petition that the men of *Mansoul* had written at the bottom of it, and called to him the noble Captain *Credence*, and bid him go and take Captain *Patience* with him, and take care of that side of *Mansoul* that was beleaguered by the *Blood-men*. So they went and did as they were commanded, the Captain *Credence* went and took Captain *Patience*, and they both secured that side of *Mansoul* that was besieged by the *Blood-men*.

Then he commanded that Captain *Good-Hope* and Captain *Charity*, and my Lord *Willbewill*, should take charge of the other side of the Town. And I, said the Prince, *will set my Standard upon the Battlements of your Castle, and do you three watch against the Doubters.* This done, he again commanded that the brave Captain, the Captain *Experience*, should draw up his men in the Market-place, and that there he should exercise them day by day before the people of the Town of *Mansoul*. Now this Siege was long, and many a fierce attempt did the enemy, especially those called the *Blood-men*, make upon the Town of *Mansoul*; and many a shrewd brush did some of the Townsmen meet with from them, especially Captain *Self-Denial*, who, I should have told you before, was commanded to take care of *Ear-gate* and *Eye-gate* now against the *Blood-men*. This Captain *Self-Denial* was a young man, but stout, and a Townsman in *Mansoul*, as Captain *Experience* also was. And *Emmanuel*, at his second return to *Mansoul*, made him a Captain over a thousand of the *Mansoulians*, for the good of the Corporation. This Captain, therefore, being an hardy man, and a man of great courage, and willing to venture himself for the good of the Town of *Mansoul*, would now and then sally out upon the *Blood-men*, and give them many notable alarms, and entered several brisk skirmishes with them, and also did some execution upon them; but you must think that this could not easily be done, but he must meet with brushes himself, for he carried several of their marks in his Face; yea, and some in some other parts of his Body.

So, after some time spent for the trial of the faith, and

*Captain Self-Denial  
the last of those that were put in office in the Town of Mansoul.*

*His signs of manhood.*

hope, and love of the Town of *Mansoul*, the Prince *Emmanuel* upon a day calls his Captains and Men of war together, and divides them into two Companies; this done, he commands them at a time appointed, and that in the morning very early, to sally out upon the enemy, saying, *Let half of you fall upon the Doubters, and half of you fall upon the Blood-men. Those of you that go out against the Doubters, kill and slay, and cause to perish so many of them as by any means you can lay hands on; but for you that go out against the Blood-men, slay them not, but take them alive.*

So, at the time appointed, betimes in the morning, the Captains went out, as they were commanded, against the enemies. Captain *Good-Hope*, Captain *Charity*, and those that were joined with them, as Captain *Innocent* and Captain *Experience*, went out against the *Doubters*; and Captain *Credence*, and Captain *Patience*, with Captain *Self-Denial*, and the rest that were to join with them, went out against the *Blood-men*.

Now, those that went out against the *Doubters* drew up into a body before the Plain, and marched on to bid them battle. But the *Doubters*, remembering their last success, made a retreat, not daring to stand the shock, but fled from the Prince's men; wherefore they pursued them, and in their pursuit slew many, but they could not catch them all. Now those that escaped went some of them home; and the rest by fives, nines, and seventeens, like Wanderers, went straggling up and down the Country, where they upon the barbarous people showed and exercised many of their *Diabolonian* actions: nor did these people rise up in arms against them, but suffered themselves to be enslaved by them. They would also after this show themselves in companies before the Town of *Mansoul*, but never to abide it; for if Captain *Credence*, Captain *Good-Hope*, or Captain *Experience* did but show themselves, they fled.

Those that went out against the *Blood-men* did as they were commanded: they forbore to slay any, but sought to compass them about. But the *Blood-men*, when they saw that no *Emmanuel*

*Emmanuel prepares to give the Enemy battle. How he ordereth his men.*

*The Captains go out.*

*The Doubters put to flight.*

*The Unbeliever never fights the Doubters.*

*The Blood-men are taken, and now...*

was in *Mansoul*; wherefore they, looking upon what the Captains did to be, as they called it, a fruit of the Extravagancy of their wild and foolish Fancies, rather despised them than feared them. But the Captains, minding their business, at last did compass them round; they also that had routed the *Doubters* came in amain to their aid: so, in fine, after some little struggling (for the *Blood-men* also would have run for it, only now it was too late; for though they are mischievous and cruel, where they can overcome, yet all *Blood-men* are chicken-hearted men, when they once come to see themselves matched and equalled)—so the Captains took them, and brought them to the Prince.

*They are  
brought to  
the Prince  
and found  
to be of three  
sorts.*

1 Tim. 1. 13  
—15; Matt.  
5. 44; Luke  
6. 22; John  
16. 1, 2; Acts  
9. 5, 6; Rev.  
9. 20, 21;  
John 8. 40—  
43, &c.

Now when they were taken, had before the Prince, and examined, he found them to be of three several Counties, though they all came out of one land.

1. One sort of them came out of *Blind-Man-shire*, and they were such as did ignorantly what they did.
2. Another sort of them came out of *Blind-Zeal-shire*, and they did superstitiously what they did.
3. The third sort of them came out of the Town of *Malice*, in the County of *Envie*, and they did what they did out of spite and implacableness.

For the first of these, namely, they that came out of *Blind-Man-shire*, when they saw where they were, and against whom they had fought, they trembled and cried, as they stood before him; and as many of these as asked him mercy, he touched their lips with his Golden Sceptre.

They that came out of *Blind-Zeal-shire*, they did not as their Fellows did; for they pleaded that they had a right to do what they did, because *Mansoul* was a Town whose laws and customs were diverse from all that dwelt thereabouts. Very few of these could be brought to see their evil; but those that did, and asked mercy, they also obtained favour.

Now, they that came out of the Town of *Malice*, that is in the County of *Envie*, they neither wept, nor disputed, nor repented, but stood gnawing their tongues before him for Anguish and Madness, because they could not have their will upon *Mansoul*. Now these last, with all those of the other

two sorts that did not unfeignedly ask pardon for their faults,—those he made to enter into sufficient bond to answer for what they had done against *Mansoul*, and against her King, at the great and general Assizes to be holden for our Lord the King, where he himself should appoint for the Country and Kingdom of *Universe*.

So they became bound each man for himself, to come in, when called upon, to answer before our Lord the King for what they had done as before.

- 10 And thus much concerning this second Army that was sent by *Diabolus* to overthrow *Mansoul*.

*The Blood-men are bound over to answer for what they have done at the Assizes. The Day of Judgment.*

But there were three of those that came from the land of *Doubting*, who, after they had wandered and ranged the Country a while, and perceived that they had escaped, were so hardy as to thrust themselves, knowing that yet there were in the Town *Diabolonians*—I say, they were so hardy as to thrust themselves into *Mansoul* among them. (Three did I say? I think there were four.) Now, to whose House should these *Diabolonian Doubters* go, but to the House of  
 20 an old *Diabolonian* in *Mansoul*, whose name was *Evil-Questioning*; a very great Enemy he was to *Mansoul*, and a great Doer among the *Diabolonians* there. Well, to this *Evil-Questioning's* house, as was said, did these *Diabolonians* come (you may be sure that they had directions how to find the way thither); so he made them welcome, pitied their misfortune, and succoured them with the best that he had in his house. Now, after a little acquaintance (and it was not long before they had that), this old *Evil-Questioning* asked the *Doubters* if they were all of a Town (he knew that they  
 30 were all of one Kingdom); and they answered, *No, nor not* of Doubters, they are *of one Shire, neither; for I, said one, am an Election-Doubter: I, said another, am a Vocation-Doubter: then said the third, I am a Salvation-Doubter: and the fourth said he was a Grace-Doubter. Well, quoth the old Gentleman, be of what shire you will, I am persuaded that you are Town boys: you have the very length of my foot, are one with my*

*heart, and shall be welcome to me.* So they thanked him, and were glad that they had found themselves an harbour in Mansoul.

Tale betwixt  
the Doubters  
and old  
Evil-Ques-  
tioning.

Then said Evil-Questioning to them, *How many of your company might there be that came with you to the Siege of Mansoul?* And they answered, *There were but ten thousand Doubters in all, for the rest of the Army consisted of fifteen thousand Blood-men.* These Blood-men, quoth they, *border upon our Country; but, poor men! as we hear, they were every one taken by Emmanuel's forces.* *Ten thousand!* quoth the old Gentleman: *I will promise you that is a round Company.* But *how came it to pass, since you were so mighty a number, that you fainted, and durst not fight your foes?* Our General, said they, *was the first man that did run for't.* Pray, quoth their landlord, *who was that, your cowardly General?* He was once the Lord Mayor of Mansoul, said they: but *pray call him not a cowardly General; for whether any from the East to the West has done more service for our prince Diabolus than has my Lord Incredulity, will be a hard question for you to answer.* But *had they catcht him, they would for certain have hanged him;* and *we promise you, hanging is but a bad business.* Then said the old Gentleman, *Would that all the ten thousand Doubters were now well armed in Mansoul, and myself at the head of them; I would see what I could do.* Ay, said they, *that would be well if we could see that; but wishes, alas! what are they?* and these words were spoken aloud. Well, said old Evil-Questioning, *take heed that you talk not too loud: you must be quat and close, and must take care of yourselves while you are here, or, I will assure you, you will be snapt.*

*Why?* quoth the Doubters.

30  
*Why!* quoth the old Gentleman; *why! because both the Prince and Lord Secretary, and their Captains and soldiers, are all at present in Town; yea, the Town is as full of them as ever it can hold. And besides, there is one whose name is Willbewill, a most cruel Enemy of ours, and him the Prince has made Keeper of the Gates, and has commanded him that, with all the diligence he can, he should look for, search for, search out, and destroy all and all manner of Diabolonians. And if he*

*lighteth upon you, down you go, though your Heads were made of Gold.*

And now, to see how it happened, one of the Lord *Will-bewill's* faithful Soldiers, whose name was Mr. *Diligence*, stood all this while listening under old *Evil-Questioning's* eaves, and heard all the talk that had been betwixt him and the *Doubters* that he entertained under his roof.

The Soldier was a man that my Lord had much confidence in, and that he loved dearly; and that both because he was a 10 man of courage and also a man that was unwearied in seeking after *Diabolonians* to apprehend them.

Now this man, as I told you, heard all the talk that was between old *Evil-Questioning* and these *Diabolonians*; wherefore what does he but goes to his Lord, and tells him what he had heard. *And sayest thou so, my trusty?* quoth my Lord. *Ay,* quoth *Diligence*, *that I do; and if your Lordship will be pleased to go with me, you shall find it as I have said.* *And are they there?* quoth my Lord. *I know Evil-Questioning well, for he and I were great in the time of our Apostacy: but I know not 20 now where he dwells.* *But I do,* said his man: *and if your Lordship will go, I will lead you the way to his Den.* *Go!* quoth my Lord, *that I will.* *Come, my Diligence, let's go find them out.*

So my Lord and his man went together the direct way to his House. Now his man went before to show him his way, and they went till they came even under old Mr. *Evil-Questioning's* Wall. Then said *Diligence*, *Hark! my Lord, do you know the old Gentleman's tongue when you hear it?* Yes, said my Lord, *I know it well, but I have not seen him many a day.* *This I know, he is cunning; I wish he doth not give 30 us the slip.* *Let me alone for that,* said his servant *Diligence.* *But how shall we find the door?* quoth my Lord. *Let me alone for that, too,* said his man. So he had my Lord *Will-bewill* about, and showed him the way to the door. Then my Lord, without more ado, broke open the door, rushed into the House, and caught them all five together, even as *Diligence*, his man, had told him. So my Lord apprehended them, and led them away, and committed them to the hand of Mr. *Trueman*, the Gaoler, and commanded, and he did 30 *They are apprehended and committed to Prison.*

*The Lord  
Mayor is  
glad at it.*

put them in ward. This done, my Lord *Mayor* was acquainted in the morning with what my Lord *Willbewill* had done over-night, and his Lordship rejoiced much at the news, not only because there were *Doubters* apprehended, but because that old *Evil-Questioning* was taken; for he had been a very great trouble to *Mansoul*, and much affliction to my Lord *Mayor* himself. He had also been sought for often, but no hand could ever be laid upon him till now.

*They are  
brought to  
trial.*

Well, the next thing was to make preparation to try these five that by my Lord had been apprehended, and that were 10 in the hands of Mr. *Trueman*, the Gaoler. So the day was set, and the Court called and come together, and the Prisoners brought to the Bar. My Lord *Willbewill* had power to have slain them when at first he took them, and that without any more ado; but he thought it at this time more for the Honour of the Prince, the Comfort of *Mansoul*, and the Discouragement of the Enemy, to bring them forth to public Judgment.

But, I say, Mr. *Trueman* brought them in chains to the Bar, to the Town Hall, for that was the place of Judgment. 20 So, to be short, the Jury was panelled, the Witnesses sworn, and the Prisoners tried for their lives: the Jury was the same that tried Mr. *No-Truth*, *Pitiless*, *Haughty*, and the rest of their companions.

And, first, old *Questioning* himself was set to the Bar; for he was the Receiver, the Entertainer, and Comforter of these *Doubters*, that by nation were outlandish men: then he was bid to hearken to his Charge, and was told that he had liberty to object, if he had ought to say for himself. So his indictment was read: the manner and form here 30 follows:—

*His Indict-  
ment.*

Mr. *Questioning*, *Thou art here indicted by the name of Evil-Questioning, an intruder upon the Town of Mansoul, for that thou art a Diabolonian by nature, and also a hater of the Prince Emmanuel, and one that hast studied the ruin of the Town of Mansoul. Thou art also here indicted for countenancing the King's enemies, after wholesome laws made to the contrary: for, 1. Thou hast questioned the truth of her Doctrine and State;*

2. In wishing that ten thousand Doubters were in her; 3. In receiving, in entertaining, and encouraging of her enemies that came from their Army unto thee. What sayest thou to this Indictment? art thou guilty or not guilty?

My lord, quoth he, I know not the meaning of this Indictment, forasmuch as I am not the man concerned in it; the man that standeth by this charge accused before this bench is called by the Name of *Evil-Questioning*, which name I deny to be mine, mine being *Honest-Inquiry*. The one, indeed, sounds like the other; but, I trow, your Lordships know that between these two there is a wide difference; for I hope that a man, even in the worst of times, and that, too, amongst the worst of men, may make an honest inquiry after things, without running the danger of death.

Then spake my Lord *Willbewill*, for he was one of the witnesses: My Lord, and you the honourable Bench and Magistrates of the Town of *Mansoul*, you all have heard with your ears that the Prisoner at the Bar has denied his name, and so thinks to shift from the charge of the Indictment. But I know him to be the man concerned, and that his proper name is *Evil-Questioning*. I have known him, my Lord, above these thirty years, for he and I (a shame it is for me to speak it!) were great acquaintance, when *Diabolus*, that Tyrant, had the government of *Mansoul*; and I testify that he is a *Diabolonian* by nature, an enemy to our Prince, and a hater of the blessed Town of *Mansoul*. He has, in times of rebellion, been at and lain in my house, my Lord, not so little as twenty nights together, and we did use to talk then, for the substance of talk, as he and his Doubters have talked of late: true, I have not seen him many a day. I suppose that the coming of *Emmanuel* to *Mansoul* has made him change his Lodgings, as this indictment has driven him to change his Name; but this is the man, my Lord.

Then said the Court unto him, *Hast thou any more to say?*

*Yes*, quoth the old Gentleman, *that I have; for all His Plea. that as yet has been said against me is but by the mouth*

of one witness; and it is not lawful for the famous Town of Mansoul, at the mouth of one witness, to put any man to death.

*Mr. Diligence his testimony.*

Then stood forth Mr. *Diligence*, and said, My Lord, as I was upon my watch such a night at the head of *Bad Street*, in this Town, I chanced to hear a muttering within this Gentleman's house. Then thought I, *What is to do here?* So I went up close, but very softly, to the side of the House, to listen, thinking, as indeed it fell out, that there I might light upon some *Diabolonian* Conventicle. So, as I said, 10 I drew nearer and nearer; and when I was got up close to the Wall, it was but a while before I perceived that there were outlandish men in the house; but I did well understand their speech, for I have been a Traveller myself. Now, hearing such language in such a tottering cottage as this old Gentleman dwelt in, I clapped mine ear to a hole in the window, and there heard them talk as followeth. This old Mr. *Questioning* asked these *Doubters* what they were, whence they came, and what was their business in these parts; and they told him to all these questions, yet he did 20 entertain them. He also asked what numbers there were of them; and they told him ten thousand men. He then asked them why they made no more manly assault upon *Mansoul*; and they told him. So he called their General coward, for marching off when he should have fought for his prince. Further, this old *Evil-Questioning* wished, and I heard him wish, Would all the ten thousand *Doubters* were now in *Mansoul*, and himself at the head of them! He bid them also to take heed and lie quat, for if they were taken they must die, although they had Heads of Gold. 30

*The Court.*

Then said the Court: *Mr. Evil-Questioning, here is now another Witness against you, and his testimony is full. 1. He swears that you did receive these men into your house, and that you did nourish them there, though you knew that they were Diabolonians, and the King's enemies. 2. He swears that you did wish ten thousand of them in Mansoul. 3. He swears that you did give them advice to be quat and close, lest they were taken by the King's servants. All which manifesteth that thou*

*art a Diabolonian; but hadst thou been a friend to the King, thou wouldest have apprebhended them.*

Then said *Evil-Questioning*: To the first of these I answer, *His Plea.* The men that came into mine house were Strangers, and I took them in; and is it now become a crime in *Mansoul* for a man to entertain Strangers? That I did also nourish them is true; and why should my Charity be blamed? As for the reason why I wished ten thousand of them in *Mansoul*, I never told it to the Witnesses, nor to themselves. I might wish them to be taken; and so my wish might mean well to *Mansoul*, for aught that any yet knows. I did also bid them take heed that they fell not into the Captains' hands; but that might be because I am unwilling that any man should be slain, and not because I would have the King's Enemies, as such, escape.

My Lord *Mayor* then replied: That though it was a virtue to entertain Strangers, yet it was treason to enterfain the King's Enemies. And for what else thou hast said, thou dost by words but labour to evade and defer the execution of Judgment. But could there be no more proved against thee but that thou art a *Diabolonian*, thou must for that die the death by the Law; but to be a Receiver, a Nourisher, a Countenancer, and a Harbourer of others of them, yea, of outlandish *Diabolonians*, yea, of them that came from far on purpose to cut off and destroy our *Mansoul*—this must not be borne.

Then said *Evil-Questioning*; *I see how the game will go: His Conclusion.* I must die for my Name and for my Charity. And so he held his peace.

Then they called the outlandish *Doubters* to the bar, and the first of them that was arraigned was the *Election-Doubter*. *The Election-Doubter tried.* So his indictment was read; and because he was an outlandish man, the substance of it was told him by an Interpreter; namely, *That he was there charged with being an enemy of Emmanuel the Prince, a hater of the Town of Mansoul, and an opposer of her most wholesome Doctrine.*

Then the Judge asked him if he would plead; but he said *His Plea.* only this—That he confessed that he was an *Election-Doubter*,

and that that was the Religion that he had ever been brought up in; and said, moreover, *If I must die for my Religion, I trow I shall die a Martyr, and so I care the less.*

*The Court.*

JUDGE.—Then it was replied: To question Election is to overthrow a great Doctrine of the Gospel, namely, the *Omniscience*, and *Power*, and *Will* of God; to take away the liberty of God with his Creature, to stumble the Faith of the Town of *Mansoul*, and to make Salvation to depend upon Works, and not upon Grace. It also belied the Word, and disquieted the Minds of the men of *Mansoul*; therefore, by 10 the best of laws, he must die.

*The Vocation-Doubter tried.*

Then was the *Vocation-Doubter* called and set to the Bar; and his Indictment, for substance, was the same with the other, only he was particularly charged with denying the Calling of *Mansoul*.

*The Court.*

*His Plea.*

The Judge asked him also what he had to say for himself.

So he replied: *That he never believed that there was any such thing as a distinct and powerful Call of God to Mansoul, otherwise than by the general voice of the Word, nor by that neither, otherwise than as it exhorted them to forbear Evil, and to do that which is Good, and in so doing a Promise of happiness is annexed.*

Then said the Judge: Thou art a *Diabolonian*, and hast denied a great part of one of the most experimental Truths of the Prince of the Town of *Mansoul*; for he has called, and she has heard a most distinct and powerful Call of her *Emmanuel*, by which she has been quickened, awakened, and possessed with Heavenly Grace, to desire to have communion with her Prince, to serve him, and do his Will, and to look for her Happiness merely of his Good Pleasure. And for thine abhorrence of this good Doctrine, thou must die the 30 death.

*The Grace-Doubter tried.*

Then the *Grace-Doubter* was called, and his Indictment was read, and he replied thereto: *That though he was of the land of Doubting, his father was the offspring of a Pharisee, and lived in good fashion among his neighbours, and that he taught him to believe, and believe it I do, and will, that Mansoul shall never be saved freely by Grace.*

Then said the Judge: Why, the law of the Prince is plain:—1. Negatively, *not of Works*. 2. Positively, *by Grace* Rom. 3. 27.  
*ye are saved*. And thy Religion settleth in and upon the Eph. 2. 8, 9.  
 Works of the Flesh; for the Works of the Law are the Works  
 of the Flesh. Besides, in saying as thou hast done, thou hast  
 robbed God of his glory, and given it to a sinful man; thou  
 hast robbed Christ of the Necessity of his Undertaking, and  
 the Sufficiency thereof, and hast given both these to the  
 Works of the Flesh. Thou hast despised the Work of the  
 10 Holy Ghost, and hast magnified the Will of the Flesh and of  
 the Legal Mind. Thou art a *Diabolonian*, the son of a *Diabolonian*;  
 and for thy *Diabolonian* principles thou must die.

The Court then, having proceeded thus far with them, Their sentence to die.  
 sent out the Jury, who forthwith brought them in guilty  
 of death. Then stood up the *Recorder*, and addressed him-  
 self to the Prisoners: *You, the Prisoners at the Bar, you have*  
*been here Indicted, and proved guilty of high crimes against*  
*Emmanuel our Prince, and against the welfare of the famous*  
*Town of Mansoul; Crimes for which you must be put to death,*  
 20 *and die ye accordingly.*

So they were sentenced to the death of the Cross. The place assigned them for Execution was that where *Diabolus* drew up his last Army against *Mansoul*, save only that old *Evil-Questioning* was hanged at the top of *Bad Street*, just over against his own door.

When the Town of *Mansoul* had thus far rid themselves of their Enemies and of the troublers of their Peace, in the next place a strict commandment was given out, that yet my Lord *Willbewill* should, with *Diligence* his man, search A new warrant granted out against the Children of *Evil-Questioning* with others. 30 for, and do his best to apprehend, what town *Diabolonians* were yet left alive in *Mansoul*. The names of several of them were, Mr. *Fooling*, Mr. *Let-Good-Slip*, Mr. *Slavish-Fear*, Mr. *No-Love*, Mr. *Mistrust*, Mr. *Flesh*, and Mr. *Sloth*. It was also commanded that he should apprehend Mr. *Evil-Questioning's* children that he left behind him, and that they should demolish his house. The children that he left behind him were these: Mr. *Doubt*, and he was his eldest son; the next to him was *Legal-Life, Unbelief, Wrong-Thoughts-of-Christ*,

*Clip-Promise, Carnal-Sense, Live-by-Feeling, Self-Love.* All these he had by one Wife, and her name was *No-Hope*; she was the kinswoman of old *Incredulity*, for he was her Uncle; and when her Father, old *Dark*, was dead, he took her and brought her up; and when she was marriageable, he gave her to this old *Evil-Questioning* to Wife.

Willbewill  
puts his  
warrant in  
Execution.

Now the Lord *Willbewill* did put into execution his commission, with great *Diligence*, his man. He took *Fooling* in the streets, and hanged him up in *Want-Wit Alley*, over against his own house. This *Fooling* was he that would 10 have had the Town of *Mansoul* deliver up Captain *Credence* into the hands of *Diabolus*, provided that then he would have withdrawn his force out of the Town. He also took Mr. *Let-Good-Slip* one day as he was busy in the Market, and executed him according to Law. Now there was an honest poor man in *Mansoul*, and his name was Mr. *Meditation*, one of no great account in the days of *Apostacy*, but now of repute with the best of the Town. This man, therefore, they were willing to prefer. Now Mr. *Let-Good-Slip* had a great deal of wealth heretofore in *Mansoul*, and, 20 at *Emmanuel's* coming, it was sequestered to the use of the Prince: this, therefore, was now given to Mr. *Meditation*, to improve for the common good, and after him to his son, Mr. *Think-Well*; this *Think-Well* he had by Mrs. *Piety*, his wife, and she was the daughter of Mr. *Recorder*.

Clip-Pro-  
mise taken.

After this, my lord apprehended *Clip-Promise*; now because he was a notorious Villain (for by his doings much of the King's Coin was abus'd), therefore he was made a public example. He was arraigned and judged to be first set in the Pillory, then to be whipt by all the children and ser- 30 servants in *Mansoul*, and then to be hanged till he was dead. Some may wonder at the severity of this man's punishment, but those that are honest traders in *Mansoul* are sensible of the great abuse that one Clipper of Promises in little time may do to the Town of *Mansoul*; and, truly, my judgment is that all those of his name and life should be served even as he.

Carnal-  
Sense taken.

He also apprehended *Carnal-Sense*, and put him in Hold;

but how it came about I cannot tell, but he brake Prison and made his escape; yea, and the bold Villain will not yet quit the Town, but lurks in the *Diabolonian* Dens a-days, and haunts, like a Ghost, honest men's Houses a-nights. Wherefore, there was a proclamation set up in the Market-place in *Mansoul*, signifying that whosoever could discover *Carnal-Sense*, and apprehend him, and slay him, should be admitted daily to the Prince's Table, and should be made keeper of the Treasure of *Mansoul*. Many, therefore, did 10 bend themselves to do this thing; but take him and slay him they could not, though often he was discovered.

But my lord took Mr. *Wrong-Thoughts-of-Christ*, and put him in Prison, and he died there; though it was long first, for he died of a lingering Consumption.

*Self-Love* was also taken and committed to custody; but there were many that were allied to him in *Mansoul*, so his judgment was deferred. But at last Mr. *Self-Denial* stood up, and said: *If such Villains as these may be winked at in Mansoul, I will lay down my Commission.* He also took him 20 from the Crowd, and had him among his Soldiers, and there he was brained. But some in *Mansoul* muttered at it, though none durst speak plainly, because *Emmanuel* was in town. But this brave act of Captain *Self-Denial* came to the Prince's ears; so he sent for him, and made him a Lord in *Mansoul*. My Lord *Willbewill* also obtained great commendations of *Emmanuel* for what he had done for the Town of *Mansoul*.

Then my Lord *Self-Denial* took courage, and set to the pursuing of the *Diabolonians*, with my Lord *Willbewill*; and they took *Live-by-Feeling*, and they took *Legal-Life*, and 30 put them in Hold till they died. But Mr. *Unbelief* was a nimble Jack; him they could never lay hold of, though they attempted to do it often. He therefore, and some few more of the subtlest of the *Diabolonian* tribe, did yet remain in *Mansoul*, to the time that *Mansoul* left off to dwell any longer in the Kingdom of *Universe*. But they kept them to their Dens and Holes: if one of them did appear, or happen to be seen in any of the streets of the Town of *Mansoul*, the whole Town would be up in arms after them; yea, the very Children

*Wrong-Thoughts-of-Christ taken.*

*Self-Love taken.*

*Captain Self-Denial made a Lord.*

*Live-by-Feeling taken.*

in *Mansoul* would cry out after them as after a Thief, and would wish that they might stone them to death with Stones.

*The peace of Mansoul.*  
*She minds her trade.*  
Isa. 33: 17.  
Phil. 3: 20.  
Prov. 31.

And now did *Mansoul* arrive to some good degree of Peace and Quiet; her Prince also did abide within her Borders; her Captains, also, and her Soldiers did their duties; and *Mansoul* minded her trade that she had with the Country that was afar off; also she was busy in her Manufacture.

When the Town of *Mansoul* had thus far rid themselves of so many of their Enemies and the Troublers of their Peace, the Prince sent to them, and appointed a day wherein he 10 would, at the Market-place, meet the whole People, and there give them in charge concerning some further matters, that, if observed, would tend to their further Safety and Comfort, and to the Condemnation and Destruction of their home-bred *Diabolonians*. So the day appointed was come, and the Townsmen met together; *Emmanuel* also came down in his Chariot, and all his Captains in their state attending him, on the right hand and on the left. Then was an *O yes* made for silence, and, after some mutual carriages of love, the Prince began, and thus proceeded:— 20

You, my *Mansoul*, and the beloved of mine heart, many and great are the priviledges that I have bestowed upon you; I have singled you out from others, and have chosen you to myself, not for your worthiness, but for mine own sake. I have also redeemed you, not only from the dread of my Father's law, but from the hand of *Diabolus*. This I have done because I loved you, and because I have set my heart upon you to do you good. I have also, that all things that might hinder thy way to the pleasures of Paradise might be taken out of the way, laid down for thee—for thy Soul 30—a plenary satisfaction, and have bought thee to myself; a price not of corruptible things, as of silver and gold, but a price of Blood, mine own Blood, which I have freely spilled upon the ground to make thee mine. So I have reconciled thee, O my *Mansoul*, to my Father, and intrusted thee in the Mansion houses that are with my Father in the Royal

City, where things are, O my *Mansoul*, that eye hath not seen, nor hath entered into the heart of man to conceive.

[1 Cor. 2. 9.]

Besides, O my *Mansoul*, thou seest what I have done, and how I have taken thee out of the hands of thine Enemies; unto whom thou hadst deeply revolted from my Father, and by whom thou wast content to be possessed, and also to be destroyed. I came to thee first by my Law, then by my Gospel, to awaken thee, and show thee my Glory. And thou knowest what thou wast, what thou saidst, what 10 thou didst, and how many times thou rebelledst against my Father and me; yet I left thee not, as thou seest this day, but came to thee, have borne thy manners, have waited upon thee, and, after all, accepted of thee, even of my mere grace and favour; and would not suffer thee to be lost, as thou most willingly wouldest have been. I also compassed thee about, and afflicted thee on every side, that I might make thee weary of thy ways, and bring down thy heart with molestation to a willingness to close with thy good and happiness. And when I had gotten a complete conquest 20 over thee, I turned it to thy advantage.

Thou seest, also, what a Company of my Father's host I have lodged within thy borders; Captains and Rulers, Soldiers and Men of war, Engines and excellent devices to subdue and bring down thy Foes: thou knowest my meaning, O *Mansoul*. And they are my Servants, and thine, too, *Mansoul*. Yea, my design of possessing of thee with them, and the natural tendency of each of them, is to defend, purge, strengthen, and sweeten thee for myself, O *Mansoul*, and to make thee meet for my Father's Presence, Blessing, 30 and Glory; for thou, my *Mansoul*, art created to be prepared unto these.

Thou seest, moreover, my *Mansoul*, how I have passed by thy Backslidings, and have healed thee. Indeed, I was angry with thee, but I have turned mine anger away from thee, because I loved thee still, and mine anger and mine indignation is ceased in the destruction of thine enemies, O *Mansoul*. Nor did thy goodness fetch me again unto thee, after that I for thy transgressions have hid my face, and

withdrawn my Presence from thee. The way of backsliding was thine, but the way and means of thy recovery was mine. I invented the means of thy return; it was I that made an Hedge and a Wall, when thou wast beginning to turn to things in which I delighted not. 'Twas I that made thy sweet bitter, thy day night, thy smooth way thorny, and that also confounded all that sought thy destruction. It was I that set Mr. Godly-Fear to work in *Mansoul*. 'Twas I that stirred up thy *Conscience* and *Understanding*, thy *Will* . and thy *Affections*, after thy great and woful Decay. 'Twas 10 I that put life into thee, O *Mansoul*, to seek me, that thou mightest find me, and in thy finding find thine own Health, Happiness, and Salvation. 'Twas I that fetched the second time the *Diabolonians* out of *Mansoul*; and 'twas I that overcame them, and that destroyed them before thy face.

And now, my *Mansoul*, I am returned to thee in peace, and thy transgressions against me are as if they had not been. Nor shall it be with thee as in former days, but I will do better for thee than at thy beginning. For yet a little while, 20 O my *Mansoul*, even after a few more times are gone over thy head, I will (but be not thou troubled at what I say) take down this famous Town of *Mansoul*, stick and stone, [2 Cor. 5. 1.] to the ground. And I will carry the stones thereof, and the timber thereof, and the walls thereof, and the dust thereof, and the inhabitants thereof, into mine own Country, even into a Kingdom of my Father; and will there set it up in such strength and glory as it never did see in the Kingdom [Rev. 21. 2,3.] where now it is placed. I will even there set it up for my Father's habitation; for for that purpose it was at first 30 erected in the Kingdom of *Universe*; and there will I make it a Spectacle of wonder, a Monument of mercy, and the Admirer of its own mercy. There shall the Natives of *Mansoul* see all that of which they have seen nothing here: there shall they be equal to those unto whom they have been inferior here. And there shalt thou, O my *Mansoul*, have such Communion with me, with my Father, and with your Lord *Secretary*, as is not possible here to be enjoyed, nor

ever could be, shouldest thou live in *Universe* the space of a thousand years.

And there, O my *Mansoul*, thou shalt be afraid of Murderers no more; of *Diabolonians* and their threats no more. There, there shall be no more Plots, nor Contrivances, nor Designs against thee, O my *Mansoul*! There thou shalt no more hear the evil tidings, or the noise of the *Diabolonian* Drum. There thou shalt not see the *Diabolonian* Standard-bearers, nor yet behold *Diabolus's* Standard. No *Diabolonian* Mount  
10 shall be cast up against thee there; nor shall there the *Diabolonian* Standard be set up to make thee afraid. There thou [Is. 35. 6.] shalt not need Captains, Engines, Soldiers, and Men of war. There thou shalt meet with no Sorrow nor Grief; nor shall it be possible that any *Diabolonian* should again, for ever, be able to creep into thy skirts, burrow in thy walls, or be seen again within thy borders all the days of eternity. Life shall there last longer than here you are able to desire it should; and yet it shall always be sweet and new, nor shall any impediment attend it for ever.

20 There, O *Mansoul*, thou shalt meet with many of those [Heb. 12. 23.] that have been like thee, and that have been Partakers of thy Sorrows; even such as I have chosen, and redeemed, and set apart, as thou, for my Father's Court and City Royal. All they will be glad in thee; and thou, when thou seest them, shalt be glad in thine heart.

There are things, O *Mansoul*, even things of my Father's providing and mine, that never were seen since the beginning of the world; and they are laid up with my Father, and sealed up among his Treasures for thee, till thou shalt come  
30 thither to enjoy them. I told you before that I would remove my *Mansoul* and set it up elsewhere; and where I will set it, there are those that love thee and those that rejoice in thee now; but how much more when they shall see thee exalted to honour! My Father will then send them for you to fetch you; and their Bosoms are Chariots to put you in. And you, O my *Mansoul*, shall ride upon the Wings of the Wind. They will come to convey, conduct, and bring you to that, when your eyes see more, that will be your desired haven.

And thus, O my *Mansoul*, I have showed unto thee what shall be done to thee hereafter, if thou canst hear, if thou canst understand. And now I will tell thee what at present must be thy duty and practice, until I come and fetch thee to myself, according as is related in the Scriptures of truth.

[Rev. 16. 15; 19. 8.] First, I charge thee that thou dost hereafter keep more white and clean the Liveries which I gave thee before my last withdrawing from thee. Do it, I say, for this will be thy wisdom. They are in themselves fine linen, but thou must keep them white and clean. This will be your Wisdom, your 10 Honour, and will be greatly for my Glory. When your Garments are white, the world will count you mine; also when your Garments are white, then I am delighted in your ways; [Ezek. 1. 14.] for then your goings to and fro will be like a flash of lightning, that those that are present must take notice of; also their eyes will be made to dazzle thereat. Deck thyself, therefore, according to my bidding, and make thyself by my law straight [Ps. 45. 11.] steps for thy feet; *so shall thy King greatly desire thy beauty; for he is thy Lord, and worship thou him.*

Now, that thou mayest keep them as I bid thee, I have, as 20 I before did tell thee, provided for thee an open Fountain to wash thy Garments in. Look, therefore, that thou wash often in my Fountain, and go not in defiled Garments; for as it is to my dishonour and my disgrace, so it will be to thy discomfort, when you shall walk in filthy Garments. Let not, therefore, my Garments, your Garments, the Garments that [Jude 23.] I gave thee, be defiled or spotted by the flesh. *Keep thy Garments always white, and let thy head lack no ointment.* [Eccel. 6. 9.]

My *Mansoul*, I have oftentimes delivered thee from the Designs, Plots, Attempts, and Conspiracies of *Diabolus*; and 30 for all this I ask thee nothing, but that thou render not to me evil for my good; but that thou bear in mind my love, and the continuation of my kindness to my beloved *Mansoul*, so as to provoke thee to walk in thy measure according to the benefit bestowed on thee. Of old, the Sacrifices were bound with cords to the horns of the Golden altar. Consider what is said to thee, O my blessed *Mansoul*!

O my *Mansoul*, I have lived, I have died. I live, and will

die no more, for thee. I live, that thou mayest not die. Because I live, thou shalt live also. I reconciled thee to my Father by the Blood of my Cross; and being reconciled, thou shalt live through me. I will pray for thee, I will fight for thee, I will yet do thee good.

Nothing can hurt thee but Sin; nothing can grieve me but Sin; nothing can make thee base before thy foes but Sin: take heed of Sin, my *Mansoul*.

And dost thou know why I at first, and do still suffer  
20 *Diabolonians* to dwell in thy walls, O *Mansoul*? It is to keep thee wakening, to try thy love, to make thee watchful, and to cause thee yet to prize my noble Captains, their Soldiers, and my Mercy.

It is also that yet thou mayest be made to remember what a deplorable condition thou once wast in. I mean when, not some, but all did dwell, not in thy Walls, but in thy Castle, and in thy Stronghold, O *Mansoul*.

O my *Mansoul*, should I slay all them within, many there be without that would bring thee into bondage; for were all 20 these within cut off, those without would find thee sleeping; and then, as in a moment, they would swallow up my *Mansoul*. I therefore left them in thee, not to do thee hurt (the which they yet will, if thou hearken to them, and serve them), but to do thee good, the which they must, if thou watch and fight against them. Know, therefore, that whatever they shall tempt thee to, my design is, that they should drive thee, not further off, but nearer to my Father, to learn thee war, to make petitioning desirable to thee, and to make thee little in thine own eyes. Hearken diligently to this, my *Mansoul*.

30 Show me, then, thy Love, my *Mansoul*, and let not those that are within thy walls take thy affections off from him that hath redeemed thy soul. Yea, let the sight of a *Diabolonian* heighten thy Love to me. I came once, and twice, and thrice, to save thee from the poison of those arrows that would have wrought thy death: stand for me, thy Friend, my *Mansoul*, against the *Diabolonians*, and I will stand for thee before my Father, and all his Court. Love me against temptation, and I will love thee notwithstanding thine infirmities.

O my *Mansoul*, remember what my Captains, my Soldiers, and mine Engines have done for thee. They have fought for thee, they have suffered by thee, they have borne much at thy hands to do thee good, O *Mansoul*. Hadst thou not had them to help thee, *Diabolus* had certainly made an end of thee. Nourish them, therefore, my *Mansoul*. When thou dost well, they will be well; when thou dost ill, they will be ill, and sick, and weak. Make not my Captains sick, O *Mansoul*; for if they be sick, thou canst not be well; if they be weak, thou canst not be strong; if they be faint, thou canst 10 not be stout and valiant for thy King, O *Mansoul*. Nor must thou think always to live by Sense: thou must live upon my Word. Thou must believe, O my *Mansoul*, when I am from thee, that yet I love thee, and bear thee upon mine Heart for ever.

Remember, therefore, O my *Mansoul*, that thou art beloved of me: as I have, therefore, taught thee to watch, to fight, to pray, and to make war against my Foes, so now I command thee to believe that my Love is constant to thee. O my *Mansoul*, how have I set my Heart, my Love upon thee! Watch! 20 *Bebold, I lay none other burden upon thee than what thou hast already. Hold fast till I come.*

Rev. v. 24.  
-5.]

THE END.

## AN ADVERTISEMENT TO THE READER.

SOME say the *Pilgrims Progress* is not mine,  
Insinuating as if I would shine  
In name and fame by the worth of another,  
Like some made rich by robbing of their Brother.  
Or that so fond I am of being Sire,  
I'le father Bastards: or, if need require,  
I'le tell a lye in Print to get applause.  
I scorn it: *John* such dirt-heap never was,  
Since God converted him. Let this suffice  
To show why I my *Pilgrim* Patronize.

It came from mine own heart, so to my head,  
And thence into my fingers trickled;  
Then to my Pen, from whence immediately  
On Paper I did dribble it daintily.

Manner and matter too was all mine own,  
Nor was it unto any mortal known  
'Till I had done it. Nor did any then  
By Books, by Wits, by Tongues, or Hand, or Pen,  
Add five words to it, or wrote half a line  
Thereof: the whole, and ev'ry whit is mine.

Also for *This*, thine eye is now upon,  
The matter in this manner came from none  
But the same Heart, and Head, Fingers, and Pen,  
As did the other. Witness all good men;  
For none in all the world, without a lye,  
Can say that this is mine, excepting I.

I write not this of any Ostentation,  
Nor 'cause I seek of men their Commendation ;  
I do it to keep them from such surmize,  
As tempt them will my Name to scandalize.  
Witness my Name, if Anagram'd to thee,  
The Letters make—*Nu bony in a B.*

JOHN BUNYAN.

THE  
HEAVENLY FOOT-MAN;  
OR,  
A DESCRIPTION OF  
THE MAN THAT GETS TO HEAVEN:

TOGETHER WITH  
THE WAY HE RUNS IN, THE MARKS HE GOES BY:  
ALSO SOME DIRECTIONS HOW TO RUN,  
SO AS TO OBTAIN,

BRIEFLY OBSERVED, AND PUBLISHED BY  
JOHN BUNYAN.

TO WHICH IS ADDED  
A CATALOGUE OF ALL MR. BUNYAN'S BOOKS, BEING SIXTY,  
WITH THE TITLE-PAGES AT LENGTH.

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*'And it came to pass, when they had brought them forth abroad, that they said, Escape for thy life; look not behind thee, neither stay thou in all the plain; escape to the mountain, lest thou be consumed.'*  
—Gen. 19. 17.

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AN  
EPISTLE,  
TO ALL THE SLOTHFUL, AND  
CARELESS PEOPLE.

Friends!

SOLOMON saith, that The desire of the slothful killeth him: *And if so, what will slothfulness itself do to those that entertain it.* The Proverb is, He that sleepeth in Harvest, is a Son that causeth shame: *And this I dare be bold to say, no greater shame can befal a Man, than to see that he hath fooled away his Soul, and sinned away eternal Life.* And I am sure this is the next way to do it; namely to be slothful. Slothful I say, in the work of Salvation. The Vineyard of the slothful Man, in reference to the things of this Life, is not fuller of Briars, Nettles, and stinking Weeds, than he that is slothful for Heaven, hath his Heart full of heart-choaking, and Soul-damning Sin.

Slothfulness hath these two Evils: first, to neglect the time in which it should be getting of Heaven; and by that means, doth in the second place bring in untimely Repentance. I will warrant you, that he who shall lose his Soul in this world through slothfulness, will have no cause to be glad thereat, when he comes to Hell.

Slothfulness is usually accompanied with carelessness; and carelessness is for the most part begotten by senselessness; and senselessness doth again put fresh strength into slothfulness. And by this means the Soul is left remediless.

Cant. 5. 2, 3. Slothfulness *shutteth out Christ.* Slothfulness *shameth the Soul.*  
 Pro. 13. 4.

Pro. 6. 6.  
 Pro. 20. 4.

Slothfulness, it is condemned even by the feeblest of all the Creatures. Go to the ant, thou sluggard, consider her ways, and be wise. The sluggard will not plow, by reason of the cold; (*that is, he will not break up the Fallow Ground of his Heart, because there must be some pains taken by him that will do it,*) therefore he shall beg in Harvest, (*that is, when the Saints of God shall have their glorious Heaven and Happiness given to them;*) but the Sluggard shall have nothing, *that is, he never* <sup>10</sup> *the better for his crying for Mercy,* according to that in Mat. 25. 10, 11, 12.

If you would know a Sluggard in the things of Heaven, compare him with one that is slothful in the things of this World. As

I. *He that is slothful, is loth to set about the Work he should follow. So is he that is slothful for Heaven.*

II. *He that is slothful, is one that is willing to make delays. So is he that is slothful for Heaven.*

III. *He that is a Sluggard, any small matter that cometh in between, he will make it a sufficient excuse to keep him off from applying his Work. So is it also with him that is slothful for Heaven.*

IV. *He that is slothful doth his Work by the halves. And so it is with him that is slothful for Heaven. He may almost, but he shall never altogether obtain perfection of deliverance from Hell; he may almost, but he shall never (without he mend) be altogether a Saint.*

V. *They that are slothful, do usually lose the season in which things are to be done. And thus it is also with them that are slothful for Heaven, they miss the season of Grace. And therefore,*

VI. *They that are slothful, have seldom, or never good Fruit. So also it will be with the Soul-sluggard.*

VII. *They that are slothful, they are chid for the same. So also will Christ deal with those that are not active for him.*

Luk. 19. 22, 23. Thou wicked, or slothful, servant out of thine own mouth will I judge thee, thou said'st I was thus, and thus; wherefore Mat. 25. 26 then gavest not thou my money to the bank, &c. Take the

unprofitable servant, and cast him into outer darkness, where shall be weeping and gnashing of teeth.

I. *What shall I say? Time runs; and will you be slothful?*

II. *Much of your Lives are past; and will you be slothful?*

III. *Your Souls are worth a thousand Worlds; and will you be slothful?*

IV. *The day of Death and Judgement is at the Door; and will you be slothful?*

V. *The Curse of God hangs over your heads; and will you be slothful?*

VI. *Besides, the Devils are earnest, laborious, and seek by all means every day, by every sin, to keep you out of Heaven, and hinder you of Salvation; and will you be slothful?*

VII. *Also your Neighbours are diligent for things that will perish; and will you be slothful for things that will endure for ever?*

VIII. *Would you be willing to be Damned for slothfulness?*

IX. *Would you be willing the Angels of God should neglect to fetch your Souls away to Heaven, when you lie a Dying, and the Devils stand by, ready to scramble for them?*

X. *Was Christ slothful in the work of your Redemption?*

XI. *Are his Ministers slothful in tendering this unto you?*

XII. *And Lastly, if all this will not move, I tell you, God will not be slothful or neglegent to damn you; (whose damnation now of a long time slumbereth not;) nor the Devils will not neglect to fetch thee, nor Hell neglect to shut its mouth upon thee.*

Sluggard, Art thou Asleep still, art thou resolved to sleep the sleep of Death? will neither tidings from Heaven or Hell awake thee? wilt thou say still, Yet a little sleep, a little slumber, and a little folding of the arms to sleep? Wilt thou yet turn thyself in thy sloth, as the door is turned upon the hinges? O that I was one that was skilful in lamentation, and had but a yearning heart towards thee! how would I pity thee! how would I bemoan thee! O that I could with Jeremiah, let my Eyes run down with Rivers of Water for thee! poor Soul, lost Soul, dying Soul, what a hard Heart have I, that I cannot mourn for thee. If thou shouldst lose but a Limb, a Child, or a Friend, it would not be so much, but, poor Man, 'tis thy Soul. If it was to

*ly in Hell but for a day, but for a year, nay ten thousand years, it would (in comparison) be nothing. But Oh! it is for ever. O this cutting ever, what a Soul-mazing word will that be, which saith, Depart from me ye Cursed into EVERLASTING FIRE! &c.*

OBJECT. *But if I should set in, and run as you would have me, then I must Run from all my Friends, for none of them are Running that way.*

ANSWER. *And if thou doest, thou wilt Run into the bosom of Christ, and of God: and then what harm will that do thee?* 10

OBJECT. *But if I Run this way, then I must Run from all my Sins.*

ANSWER. *That's true indeed; yet if thou doest not, thou wilt Run into Hell Fire.*

OBJECT. *But if I Run this way, then I shall be hated, and lose the love of my Friends and Relations, and of those that I expect benefit from, or have reliance on, and I shall be mocked of all my Neighbours.*

ANSWER. *And if thou doest not, thou art sure to lose the love and favour of God and Christ, the benefit of heaven and glory, 20 and be mocked of God for thy folly, (I will laugh at your calamities, and mock when your fear cometh;) and if thou wouldest not be hated and mocked, then take heed thou by thy folly doest not procure the displeasure, and mockings of the great God; for his mocks and hatred will be terrible, because they will fall upon thee in terrible times; even when tribulation and anguish taketh hold on thee; which will be when Death and Judgment comes, when all the Men in the Earth and all the Angels in Heaven cannot help thee.*

OBJECT. *But surely I may begin this time enough a year or 30 two hence, may I not?*

ANSWER. *First hast thou any lease of thy life? Did ever God tell thee thou shalt live half a year, or two months longer? Nay, it may be thou mayest not live so long. And therefore,*

*Secondly, Wilt thou be so scitish, and unwise, as to venture thy Soul upon a little uncertain time?*

*Thirdly, Doest thou know whether the day of grace will last a Week longer, or no? For the day of grace is past with some*

before their life is ended; and if it should be so with thee, wouldest thou not say, O that I had begun to Run before the day of Grace had been past, and the Gates of Heaven shut against me. But,

Fourthly, If thou shouldest see any of thy Neighbours neglect the making sure of either House or Land to themselves, if they had it proffered to them; saying, time enough hereafter, when the time is uncertain; and besides, they do not know whether ever it will be proffered to them again, or no: I say, wouldest thou not then call them Fools? And if so, then dost thou think that thou art a Wise Man to let thy Immortal Soul hang over Hell by a thread of uncertain time, which may soon be cut asunder by Death.

But to speak plainly, all these are the words of a slothful Spirit. Arise Man, be slothful no longer, set Foot and Heart and all into the way of God, and Run, the Crown is at the end of the Race. There also standeth the loving forerunner, even Jesus, who hath prepared Heavenly Provision to make thy Soul welcome, and he will give it thee with a willinger Heart than ever thou canst desire it of him. O therefore do not delay the time no longer, but put into practice the words of the Men of Dan to their Brethren, after they had seen the goodness of the Land of Canaan. Arise (say they) &c., for we have seen the Land, and behold, it is very good: and are ye still, or do you forbear Running? Be not slothful to go, and to enter to possess the Land. Judges 18. 9.

Farewell.

I wish our Souls may meet with Comfort at the Journey's end.

*J. B.*



# THE C O N T E N T S

OF THE WHOLE OF THIS BOOK.

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*The Motives are Nine.*

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*The Uses are Nine also.*

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These be the Contents of this little Book ;  
If thou wilt see farther, then thorow it look.



THE  
HEAVENLY FOOT-MAN :  
OR,  
A DESCRIPTION OF THE MAN THAT  
GETS TO HEAVEN, &c.

*So Run, that ye may Obtain.—1 Cor. 9. 24.*

HEAVEN and Happiness is that which every one desireth, in so much that wicked *Balaam* could say, *Let me die the death of the righteous, and let my last end be like his.* Yet for all this, there are but very few that do obtain that ever-to-be-desired Glory. In so much that many eminent Professors drop short of a welcome from God into his pleasant place. The Apostle therefore, because he did desire the Salvation of the Souls of the *Corinthians*, to whom he writes this Epistle, layeth them down in these words such Counsel, which if taken, would be for their help and advantage.

*First, Not to be wicked, and sit still, and wish for Heaven; but to Run for it.*

*Secondly, Not to content themselves with every kind of running:* But saith he, *SO Run, that you may obtain.* As if he should say, some, because they would not lose their Souls, they begin to *Run* betimes, they *Run* apace, they *Run* with patience, they *Run* the right way. Do you *SO Run.* Some *Run* from both Father, Mother, Friends and Companions, and this that they may have the Crown. Do you *SO Run.* Some *Run* through Temptations, Afflictions, good Report, evil Report, <sup>1 Cor. 10. 10.</sup> <sup>2 Cor. 6. 5—9.</sup>

that they may win the Pearl. Do you so Run; *SO Run that you may obtain.*

These words, they are taken from Mens *Running* for a Wager. A very apt Similitude to set before the Eyes of the Saints of the Lord. *Know you not that they which Run in a race, Run all, but one obtains the Prize? So Run that ye may obtain.* That is, Do not only Run, but be sure you *Win* as well as *Run.* *SO Run, that you may obtain.*

I shall not need to make any great ado in opening the words at this time, but shall rather lay down one Doctrine 10 that I do find in them, and in prosecuting that, I shall shew you in some measure the scope of the words.

The Doctrine is this.

*They that will have Heaven, they must Run for it.* I say, *they that will have Heaven, they must Run for it.* I beseech you to heed it well. *Know you not that they which Run in a race, Run all, but one obtaineth the Prize, so Run ye.* The Prize is Heaven, and if you will have it, you must *Run for it.* You have another Scripture for this in the 12 of the *Hebreus*, the 1, 2, and 3 Verses. *Wherfore seeing also,* saith the Apostle, 20 *that we are compassed about with so great a Cloud of Witnesses, let us lay aside every weight, and the Sin which doth so easily beset us, and let us Run with Patience the race that is set before us.* And let us *Run,* saith he.

Again, saith *Paul*, *I so run, not as uncertainly, so Fight I, &c.* But before I go any farther:

### *First, Flying.*

Observe, that this *Running* is not an ordinary, or any sort of *Running*; but it is to be understood of the swiftest sort of *Running*: And therefore in the 6 of the *Hebr.* it is called 30 a *Flying.* *That we might have strong consolation, who have fled for refuge to lay hold on the hope set before us.* Mark, who have *Fled.* It is taken from that 20 of *Joshua*, concerning the Man that was to *Flee* to the City of Refuge when the Avenger of Blood was hard at his Heels, to take Vengeance on him, for the Offence he had committed. Therefore it is

a *Running* or *Flying* for one's Life. A running with all might and main, as we use to say. *So Run.*

2. *Pressing.*

*Secondly*, This running in another place is called a pressing, *I press towards the mark*; which signifieth, that they that will have Heaven, they must not stick at any difficulties they meet with; but press, crowd and thrust thorow all that may stand between Heaven and their Souls. *So Run.*

3. *Continuing.*

10 *Thirdly*, This *Running* is called in another place a *Continuing* in the way of Life. *If you continue in the faith grounded, and Colos. 1. 23. setted, and be not moved away from the hope of the Gospel of Christ.* Not to *Run* a little now and then, by Fits and starts, or halfway, or almost thither; but to *Run* for my Life, to *Run* thorow all difficulties, and to continue therein to the end of the *Race*, which must be to the end of my Life. *So Run, that ye may obtain.* And the Reasons for this Point are these.

First, Because all or every one that *Runneth doth not obtain* the Prize. There be many that do *run*, yea and *run* far too, 20 who yet miss of the Crown that standeth at the end of the Race. You know, that all that *Run* in a Race do not obtain the victory, they all *Run*, but one *Wins*. And so it is here, it is not every one that *runneth*, nor every one that *seeketh*, nor every one that *striveth* for the mastery, that hath it. *Luk. 13. 23.* *Though a Man do strive for the mastery, saith Paul, yet he is not* <sup>24.</sup> *Crowned, unless he strive lawfully;* that is, unless he *so run* and *so strive*, as to have God's approbation. What do you think, that every heavy-heeled Professor will have Heaven? what, *every lazy one?* *every wanton and foolish Professor,* that 30 will be stopped by any thing, kept back by any thing, that scarce *Runneth* so fast Heavenward as a Snail creepeth on the ground? nay there are some Professors do not go on so fast in the way of God, as a Snail doth go on the Wall; and yet these think that Heaven and Happiness is for them. But stay, there are many more that *Run*, than there be that obtain; therefore he that will have Heaven must *Run* for it.

*Secondly*, Because you know, that though a Man do *Run*,

yet if he do not *overcome*, or *win*, as well as *Run*, what will they be the better for their running? they will get nothing. You know the Man that runneth, he doth do it that he may win the Prize. But if he doth not obtain, he doth lose his Labour, spend his Pains and Time, and that to no purpose, I say he getteth nothing. And ah! how many such *Runners* will there be found at the day of Judgment? even multitudes, multitudes that have *Run*, yea *run so far as to come to Heaven Gates, and not able to get any farther*, but there stand knocking when it is too late; crying Lord, Lord, when they have 10 nothing but rebukes for their pains. *Depart from me*, you come not here, you come too late, you *Run* too lazily, the [1.M. 13. 25.] door is shut. *When once the Master of the House is risen up*, saith Christ, *and hath shut to the Door, and ye begin to stand without and to knock, saying, Lord, Lord, open to us; I will say, I know you not, Depart, &c.* O sad will the Estate of those be, that *Run*, and *Miss*; therefore if you will have Heaven, you must *Run* for it. And *So run, that you may obtain*.

*Thirdly*, Because the *way is long*, (I speak Metaphorically) and there is many a dirty Step, many a high Hill, much Work 20 to do, a wicked Heart, World and Devil to overcome. I say, there are many steps to be taken by those that intend to be saved, by running or walking in the steps of that Faith of our Father *Abraham*. Out of *Egypt*, thou must go thorow the *Red Sea*. Thou must Run a long and tedious journey, thorow the waste howling Wilderness, before thou come to the Land of Promise.

*Fourthly*, They that will go to Heaven, they must Run for it; because, as the Way is long, so the Time in which they are to get to the end of it is very *uncertain*; the time present 30 is the only time, thou hast no more time allotted thee, than that thou now enjoyest. *Boast not thyself of to-morrow, for thou knowest not what a day may bring forth.* Do not say, I have time enough to get to Heaven seven Years hence. For I tell thee the Bell may Toll for thee before seven Days more be ended; and when Death comes, away thou must go, whether thou art provided or not. And therefore look to it, make *no delays*, it is not good dallying with things of

so great concernment, as the Salvation or Damnation of thy Soul. You know he that hath a great way to go in a little time, and less by half than he thinks of, he had need *Run* for it.

*Fifthly*, They that will have Heaven, they must Run for it: because *the Devil, the Law, Sin, Death and Hell followeth them*. There is never a poor Soul that is going to Heaven, but the *Devil, the Law, Sin, Death and Hell*, makes after that Soul. *The Devil your adversary, as a roaring Lion goeth about, seeking whom he may devour.* And I will assure you  
 10 the *Devil is nimble*; he can run apace, he is light of Foot, he hath overtaken many, he hath turn'd up their heels, and hath given them an everlasting fall. Also the *Law*, that *can shoot a great way*, have a care thou keep out of the reach of those great Guns, the Ten Commandments. *Hell also bath a wide Mouth*, it can stretch itself farther than you are aware of; and as the Angel said to *Lot*, *Take heed, look not behind thee, Gen. 13. 11 neither tarry thou in all the plain*, (that is, anywhere between this and Heaven) *lest thou be consumed*. So say I to thee. take heed, tarry not, lest either the *Devil, Hell, Deaib*, or  
 20 the fearful Curses of the *Law* of God, do overtake thee, and throw thee down in the midst of thy sins, so as never to rise and recover again. If this were well considered, then thou, as well as I, wouldst say, *They that will have Heaven. must Run for it.*

*Sixthly*, They that will go to Heaven, must run for it; because, *perchance the Gates of Heaven may be shut shortly*. Sometimes Sinners have not Heaven Gates open to them, so long as they suppose. And if they be once shut against a Man, they are so heavy, that all the Men in the World,  
 30 nor all the Angels in Heaven, are not able to open them.

*I shut, and no man can open*, saith Christ. And how if thou  
 shouldst come but one quarter of an Hour too late? I tell thee it will cost thee an Eternity to bewail thy misery in. *Francis Spira* can tell thee what it is to stay till the Gate of Mercy be quite shut; or to run so lazily, that they be shut before thou get within them. What, to be shut out! What, out of Heaven! Sinner, rather than lose it, *Run for it*; yea, and *So Run that thou mayest obtain.*

*Lastly, Because, If thou lose, thou losest all; thou losest Soul, God, Christ, Heaven, Ease, Peace, &c.* Besides, thou layest thyself open to all the Shame, Contempt and Reproach, that either God, Christ, Saints, the World, Sin, the Devil and all can lay upon thee. As Christ saith of the foolish Builder, so will I say of thee, if thou be such a one who runs and missest; I say, even all that go by will begin to mock at thee, saying, *this Man began to Run well, but was not able to finish.* But more of this anon.

*Quest.* But how should a poor Soul do to run? For this very thing is that which afflicteth me sore, (as you say) to think that *I may Run, and yet fall short.* Methinks to fall short at last, O it fears me greatly! Pray tell me therefore, *how I should Run?*

*Answ.* That thou mightst indeed be satisfied in this particular, consider these following things.

#### *The First Direction.*

If thou wouldest so Run as to obtain the Kingdom of Heaven, then *be sure that thou get into the Way* that leadeth thither. For it is a vain thing to think that ever thou shalt have the Prize, though thou runnest never so fast, unless thou art in the *Way* that leads to it. Set the case that there should be a Man in *London*, that was to run to *York* for a Wager. Now though he run never so swiftly, yet if he run full *South*, he might run himself quickly out of Breath, and be never the nearer the Prize, but rather the farther off. Just so is it here, it is not simply the Runner, nor yet the hasty Runner, that winneth the Crown, unless he be in the *way* that leadeth thereto. I have observed, that little time which I have been a Professor, that there is a great *Running* to and fro, some this way, and some that way: yet it is to be feared most of them are out of the way, and then though they run as swift as the Eagle can fly, they are benefited nothing at all.

Here is one runs a *Quaking*, another a *Ranting*; one again runs after the *Baptism*, and another after the *Independency*: Here's one for *Freewill*, and another for *Presbytery*, and yet

possibly most of all these Sects run quite the wrong way, and yet every one is for his Life, his Soul, either for Heaven or Hell.

If thou now say, which is the way? I tell thee it is CHRIST THE SON OF MARY, THE SON OF GOD.

*Jesus saith, I am the Way, the Truth and the Life, no Man cometh John 14. 6.*

*to the Father, but by me.* So then thy business is, (if thou wouldest have Salvation) to see if Christ be thine, with all his Benefits. Whether he hath covered thee with his Righteousness:

10 whether he hath shewed thee that thy Sins are washed away with his Heart-Blood: whether thou art planted into him, and whether thou have Faith in him, so as to make a Life out of him, and to Conform thee to him. That is, such Faith, as to conclude that thou art Righteous, because Christ is thy Righteousness, and so constrained to walk with him as the joy of thy Heart, because he saveth thy Soul. And for the Lord's sake take heed, and do not deceive thy self, and think thou art in the way, upon too slight grounds; for if thou miss of the Way, thou wilt miss of the Prize; and if thou miss 20 of that, I am sure thou wilt lose thy Soul, even that Soul which is worth more than the whole World.

But I have Treated more largely on this in my Book of the Two Covenants; and therefore shall pass it now; only I beseech thee to have a Care of thy Soul, and that thou mayest so do, take this Counsel.

Mistrust thy own Strength, and throw it away, down on thy Knees in Prayer to the Lord, for the Spirit of Truth. Search his Word for direction, fly Seducers Company, keep Company with the soundest Christians that have most Experience of Christ, and be sure thou have a care of Quakers, Ranters, Free-Willers. Also do not have too much Company with some Anabaptists, though I go under that name my self. I tell thee, this is such a serious matter, and I fear thou wilt so little regard it, that the thoughts of the worth of the thing, and of thy too light regarding of it, doth even make my Heart ake whilst I am a writing to thee. The Lord teach thee the way by his Spirit, and then I am sure thou wilt know it. So Run.

Only by the way, let me bid thee have a Care of *two things*, and so I shall pass to the next thing.

*First*, have a Care of relying on the *outward Obedience* to any of Gods Commands, or thinking thy self ever the better in the sight of God for that.

*Secondly*, Take heed of fetching Peace for thy Soul from any *Inherent Righteousness*. But if thou canst believe, that [Rom. 3. 34.] *as thou art a Sinner, so thou art justified freely by the Love of God through the Redemption that is in Christ*; and that God [Eph. 4. 32.] *for Christ's sake hath forgiven thee, not because he saw any thing done, or to be done in or by thee, to move him thereunto, do it; for that's the right way*, the Lord put thee into it, and keep thee in it.

### *The Second Direction.*

As thou shouldest get into the way, so thou shouldest also be *much in Studying*, and musing *on the way*. You know Men that would be expert in anything, they are usually much in studying of that thing, and so likewise is it with those that quickly grow expert in any way. This therefore thou shouldest do. Let thy Study be much exercised about *Christ*, 20 which is the *way*. What he is, what he hath done, and why he is; what he is, and why he hath done what is done. As, Philip. 2. 7. why *he took upon him the form of a Servant*, why he was *made in the likeness of men*. Why he *Cried*, why he *Died*, why he 2. Cor. 5. 21. *bare the Sin of the World*, why he was made *Sin*, and why he was made *Righteousness*; why he is in Heaven in the *nature of Man*, and *what he doth there*. Be much in musing and considering of these things. Be thinking also enough of *those places which thou must not come near*, but leave some on this Hand, and some on that Hand, as it is with those 30 that travel into other Countries, they must leave such a Gate on this Hand, and such a Bush on that Hand, and go by such a Place, where standeth such a thing; thus therefore thou must do, *Avoid such things which are expressly forbidden in the Word of God*. Withdraw thy Foot far from her, *And come not nigh the Door of her house, for her steps take hold of Hell, going down to the Chambers of death*. And so of every thing

that is not in the way, have a care of it, that thou go not by it, come not near it, have nothing to do with it, *So Run.*

*The Third Direction.*

Not only thus, but in the next place, thou must *strip thy self* of those things that may hang upon thee to the hindering of thee in the way to the Kingdom of Heaven, as Covetousness, Pride, Lust, or whatever else thy Heart may be inclining unto, which may hinder thee in this Heavenly Race. Men that run for a Wager, if they intend to win as well as run,

they do not use to incumber themselves, or carry those things about them that may be an hindrance to them in their Running.

*Every man that striveth for the mastery, is temperate in all* <sup>1 Cor. 9. 25.</sup> *things.* That is, he layeth aside every thing that would be

any ways a disadvantage to him; as saith the Apostle, *Let us lay aside every weight, and the sin that doth so easily beset us,*

*and let us run with patience the race that is set before us.* It

is but a vain thing to talk of going to Heaven, if thou let thy Heart be incumbered with those things that would hinder.

Would you not say that such a Man would be in danger

of losing, though he Run, if he fill his Pockets with Stones, hang heavy Garments on his Shoulders, and great lumpish Shoes on his Feet? So it is here, thou talkest of going to

Heaven, and yet fillest thy Pocket with Stones, (*i.e.*) fillest thy Heart with this World, lettest that hang on thy Shoulders with its profits and pleasures. Alas, alas, thou art widely mis-

taken. If thou intendest to win, thou must *Strip*, thou must lay aside every weight, thou must be temperate in ALL things. Thou must, *So Run.*

*The Fourth Direction.*

Beware of by-paths, take heed thou dost *not turn into those Lanes which lead out of the way.* There are crooked Paths, <sup>Isa. 59. 8.</sup> Paths in which Men go astray, Paths that lead to Death and Damnation. But take heed of all those. Some of them are *dangerous*, because of *Practice*, some because of *Opinion*. But mind them not; mind the Path before thee, *look right* <sup>Pro. 3. 17.</sup> *before thee, turn neither to the right Hand nor to the Left,* <sup>Pro. 7. 25.</sup>

but let thine Eyes look right on, even right before thee.

*Prov. 4. 26, 27. Ponder the path of thy feet, and let all thy ways be established.*

*Turn not to the right Hand, nor to the left: Remove thy Foot far from evil.* This Counsel being not so seriously taken as given, is the reason of that starting from Opinion to Opinion; reeling this way and that way; out of this Lane into that Lane; and so missing the way to the Kingdom. Though the way to Heaven be but one, yet there are many crooked Lanes and by-paths, shoot down upon it, as I may say. And again, notwithstanding *the Kingdom of Heaven be the biggest City,* yet usually those by-paths are the most beaten, most Travellers go those ways; and therefore the way to Heaven it's hard to be found, and as hard to be kept in, by reason of these. Yet nevertheless it is in this case, as it was with

*Josh. 2. 18.*

*the Harlot of Jericho,* she had one *Scarlet thread* tied in her Window, by which her House was known. So it is here, *the Scarlet Streams of Christ's Blood run throughout the way to the Kingdom of Heaven.* Therefore mind that; see if thou do find the besprinkling of the Blood of Christ in the way, and if thou do, *be of good cheer, thou art in the right way.* But have a care thou beguile not thy self with a *fancy.* For then thou mayst light into any lane, or way. But that thou mayst not be mistaken, consider, though it seem never so pleasant. Yet if thou do not find that in the very middle of the Road, there is Writing with *the Heart-Blood of Christ, that he came into the World to save Sinners, and that we are justified,* though

*t Tim. 2. 15. Rom. 4. 5. 1* *we are Ungodly;* shun that way. For this it is which the

*[Heb. 10. 19. 20.]* Apostle meaneth, when he saith, *We have boldness to enter into the holiest by the BLOOD of Jesus, by a new and living way which he hath consecrated for us, through the vail, that is to say, his flesh.* How easy a matter is it in this our day, for the Devil to be too cunning for poor Souls! By calling his *by-paths* the way to the Kingdom, if such an Opinion or Fancy be but cryed up by one or more, this Inscription being set upon it by the Devil, *This is the Way of God,* how speedily, greedily, and by heaps do poor simple Souls throw away themselves upon it: especially if it be daubed over with a few external *Acts of Morality,* if so good. But this is because

Men do not know painted By-Paths from the plain way to the Kingdom of Heaven. They have not yet learned the true Christ, and what his Righteousness is, *neither have they a Sense of their own insufficiency*; but are Bold, Proud, Presumptuous, Self-conceited. And therefore,

*The Fifth Direction.*

Do not thou be too much in *looking too high* in thy Journey Heavewards. You know Men that Run in a Race, do not use to stare and gaze this way and that, neither do they use  
 10 to cast up their Eyes too high, lest happily, through their too much gazing with their Eyes after other things, they in the mean time stumble, and catch a Fall. The very same case is this, if thou gaze and stare after every opinion and way that comes into the World. Also if thou be *prying overmuch into Gods Secret Decrees*, or let thy Heart too much entertain Questions about some nice, foolish Curiosities, thou mayst stumble and fall, as many Hundreds in *England* have done, both in *Canting* and *Quakery*, to their own eternal overthrow, without the Marvellous operation of Gods Grace be suddenly  
 20 stretched forth, to bring them back again. Take heed therefore; follow not that proud and lofty Spirit, that, *Devil-like*, cannot be content with his own Station. *David* was of an excellent Spirit, where he saith, *Lord my Heart is not haughty*, <sup>Psa. 131. 1.</sup> nor mine Eyes lofty; <sup>2.</sup> *neither do I exercise my self in great matters, or things too high for me. Surely I have behaved and quieted my self as a Child that is weaned of his Mother, my Soul is even as a weaned Child.* Do thou so Run.

*The Sixth Direction.*

Take heed that you have not an *Ear open* to every one that  
 30 calleth after you, as you are in your Journey. Men that Run, you know, if any do call after them, saying, *I would speak with you; or Go not too fast, and you shall have my Company with you*, if they Run for some great matter, they use to say, *alas I cannot stay, I am in baste, pray talk not to me now; neither can I stay for you, I am now running for a Wager: If I win I am made, if I lose I am undone, and therefore binder*

*me not.* Thuswise are Men when they *Run* for Corruptible things. And thus shouldest thou do: and thou hast more cause to do so than they, forasmuch as they *Run* but for things that last not; but thou for an incorruptible Glory. I give thee notice of this betimes, knowing that *thou shalt have enow call after thee*, even the Devil, Sin, this World, vain Company, Pleasures, Profits, Esteem among Men, Ease, Pomp, Pride, together with an innumerable Company of such Companions; one crying *stay for me*, the other saying, *do not leave me behind*, a third saying, *and take me along with you*. *What will you go*, saith the Devil, *without your Sins, Pleasures and Profits*; *are you so hasty, can you not stay and take these along with you? will you leave your Friends, and Companions behind you? can you not do as your Neighbours do, carry the World, Sin, Lust, Pleasure, Profit, Esteem among Men, along with you?* Have a care thou *do not let thy Ear now be open to the tempting, enticing, alluring, and Soul-entangling flatteries of such sink-Souls as these are.* *My Son, saith Solomon, if Sinners intice thee, consent thou not.*

Prov. 1. 10.

Prov. 7.

You know what it cost the *Young Man*, which *Solomon* speaks of in the seventh of the *Proverbs*, that was inticed by a Harlot, *with much fair speech she won him, and caused him to yield, with the flattering of her Lips she forced him, till he went after her as an Ox to the Slaughter, or as a Fool to the correction of the Stocks*; even so far, till a Dart struck thorow his Liver, and knew not that it was for his Life. Hearken unto me now therefore, saith he, *O ye Children, and attend to the Words of my Mouth, let not thine heart decline to her ways, go not astray in her Paths; for she hath cast down many Wounded, yea, many strong Men have been slain (that is, kept out of Heaven) by her; her House is the way to Hell, going down to the Chambers of Death.* Soul take this Counsel, and say, *Satan, Sin, Lust, Pleasure, Profit, Pride, Friends, Companions, and every thing else, let me alone, stand off, come not nigh me, for I am Running for Heaven, for my Soul, for God, for Christ, from Hell and everlasting Damnation.* If I win I win all, and if I lose I lose all. Let me alone; for I will not hear. So Run.

*The Seventh Direction.*

In the next place, *be not daunted*, though thou meetest with never so many discouragements, in thy Journey thither. That Man that is resolved for Heaven, *If Satan cannot win him by flatteries, he will endeavour to weaken him by discouragements*; saying, *Thou art a Sinner, thou hast broke God's Law, thou art not elected, thou comest too late, the day of Grace is past, God doth not care for thee, thy Heart is naught, thou art lazy*, with a hundred other discouraging suggestions; and thus it was with *David*, where he saith, *I had fainted unless* Psal. 27, 13. *I had believed to see the loving kindness of the Lord in the Land of the living.* As if he should say, the Devil did so rage, and my Heart was so base that had I judged according to my own sense, and feeling, I had been absolutely distracted: but I trusted to Christ in the Promise, and looked that God would be as good as his Promise, in having Mercy upon me, an unworthy Sinner; and this is that which encouraged me, and kept me from fainting. And thus must thou do, when Satan, or the Law, or thy own Conscience, do go about to dishearten thee, either by the greatness of thy Sins, the wickedness of thy Heart, the tediousness of the Way, the loss of outward Enjoyments, the hatred that thou wilt procure from the World, or the like; *then thou must encourage thy self with the freeness of the promises, the tender-heartedness of Christ, the merits of his Blood, the freeness of his invitations to come in, the greatness of the Sin of others that have been pardoned, and that the same God, through the same Christ, holdeth forth the same Grace as free as ever.* If these be not thy Meditations, thou wilt draw very heavily in the way to Heaven, if thou do not give up all for lost, and so knock off from following any farther; therefore I say, take heart in thy Journey, and say to them that seek thy destruction, *Rejoice not against me, O mine Enemy; for when I fall I shall rise; when I sit in darkness, the Lord shall be a light unto me.* So Run.

*The Eighth Direction.*

*Take heed of being offended at the Cross that thou must go by,* before thou come to Heaven. You must understand (as

I have already touched) that there is no Man that goeth to Heaven, but he must go by the Cross; *the Cross is the standing way-mark, by which all they that go to Glory must pass by.*

Act. 14. 22.  
2 Tim. 3. 12. *We must through much tribulation enter into the Kingdom of Heaven. Yea, and all that will live Godly in Christ Jesus, shall suffer Persecution. If thou art in the way to the Kingdom, my life for thine, thou wilt come at the Cross shortly, (the Lord grant thou dost not shrink at it, so as to turn thee back again). If any Man will come after me, saith Christ, let him deny himself, and take up his Cross daily and follow me.* The 10 Cross, it stands, and hath stood from the beginning, as a way-mark to the Kingdom of Heaven. You know if one ask you the way to such and such a place, you for the better direction, do not only say this is way, but then also say you must go by such a Gate, by such a Stile, such a Bush, Tree, Bridge, or such like. Why so it is here, art thou enquiring the way to Heaven, why I tell thee, *Christ is the way*, into him thou must get, into his Righteousness to be justified; and if thou art in him, thou wilt presently see the Cross, thou must go close by it, thou must touch it, nay, thou must take it up, 20 or else thou wilt quickly go out of the way that leads to Heaven, and turn up some of those crooked Lanes that lead down to the Chambers of Death.

*How thou mayest know the Cross, by these Six things.*

*First, It's known in the Doctrine of Justification. 2. In the Doctrine of Mortification. 3. In the Doctrine of Perseverance. 4. In Self-denial. 5. Patience. 6. Communion with poor Saints.*

*First, In the Doctrine of Justification, there is a great deal of the Cross in that; a Man is forced to suffer the destruction of his own Righteousness for the Righteousness of another. This 30 is no easy matter for a Man to do. I assure to you it stretcheth every Vein in his Heart before he will be brought to yield to it. What, for a Man to deny, reject, abhor, and throw away all his Prayers, Tears, Alms, keeping of Sabbaths, Hearing, Reading, with the rest, in the point of Justification, and to count them accursed, and to be willing in the very midst of the Sense of his Sins, to throw himself wholly upon the Righteous-*

ness and Obedience of another Man, abhorring his own, counting it as deadly Sin, as the open breach of the Law? I say, to do this indeed and in Truth, is the biggest piece of the Cross, and therefore Paul calleth this very thing a suffering; where he saith, *And I have SUFFERED the loss of all things* (which principally was his Righteousness) *that I might win Christ, and be found in him, not having (but rejecting) my own Righteousness.* That's the first.

Secondly, In the Doctrine of Mortification is also much of the Cross. Is it nothing for a Man to lay hands on his *vile Opinions*, on his *vile Sins*, of his *bosom Sins*, of his *beloved, pleasant, darling Sins?* that stick as close to him as the flesh sticks to the Bones? what to lose all these *brave* things that my Eyes behold, for that which I never saw with my Eyes? what to lose my *Pride*, my *Covetousness*, my *vain Company, Sports, and Pleasures*, and the rest? I tell you this is no *easy* matter. If it were, what need all those Prayers, Sighs, Watchings? what need we be so backward to it? nay, do you not see, that some Men before they will set about this work, they will even venture the loss of their *Souls, Heaven, God, Christ, and all.* What means else all those delays and put offs, saying, *Stay a little longer, I am loth to leave my Sins while I am so young, and in health.* Again, what is the reason else that others do it so by the halves, coldly, and seldom, notwithstanding they are convinced over and over, nay, and also promise to amend, and yet all's in vain. I will assure you, *to cut off right Hands, and to pluck out right Eyes is no pleasure to the flesh.*

Thirdly, The Doctrine of Perseverance is also cross to the flesh, which is *not only to begin but for to hold out:* not only to bid fair, and to say *would I had Heaven;* but so to know Christ, to put on Christ, and walk with Christ so as to come to Heaven. *Indeed it is no great matter to begin to look for Heaven, to begin to seek the Lord, to begin to shun Sin.* O but it is a *very great matter to continue with God's approbation.* My Servant Caleb, saith God, *he is a man of another Spirit, he hath followed me, (followed me always, he hath continually followed me) fully, he shall possess the land.* Almost all the many

Thousands of the Children of Israel in their Generation fell short of *Perseverance*, when they walk'd from *Egypt* towards the Land of *Canaan*. Indeed they went to the work at first pretty willingly, but they were very short-winded, they were quickly out of Breath, and *in their Hearts they turned back again into Egypt*.

[Act 7. 39.] It is an easy matter for a Man to *Run hard for a spurt*, for a Furlong, for a Mile or two: O but to hold out for a *Hundred*, for a *Thousand*, for *Ten Thousand Miles*. That Man that doth this, he must look to meet with Cross, Pain, and 10 Wearisomness to the Flesh, especially, if as he goeth, he meeteth with Briers and Quagmires, and other incumbrances, that make his Journey so much the more Painfuller.

Nay, do you not see with your Eyes daily, that *Perseverance* is a very great part of the *Cross*; why else do Men so soon grow weary? I could point out a many, that after they have followed the ways of God about a Twelve-Month, others it may be two, three, or four, (some more, and some less) Years, *they have been beat out of Wind*, have taken up their Lodging and Rest, before they have got half way to Heaven; some 20 in this, and some in that Sin, and have secretly, nay, sometimes openly said, that the *Way* is *too strait*, the *Race* *too long*, the *Religion* *too Holy*, and cannot hold out, *I can go no farther*.

And so likewise of the other three, (to wit) *Patience*, *Self-denial*, *Communion*, and *Communication* with and to the *poor Saints*: how hard are these things! *It is an easy matter to deny another Man, but it is not so easy a matter, to deny ones self*; to deny *my self* out of Love to God, to his Gospel, to his Saints; of this advantage, and of that gain, nay, of that which 30 otherwise I might lawfully do, were it not for offending them.

[Cor. 8. 13.] That Scripture is but seldom read, and seldomer put in practice, which saith, *I will eat no flesh while the world standeth, if it make my Brother to offend*; again, *We that are strong, ought to bear the infirmities of the weak, and not to please our selves*. But how froward, how hasty, how peevish and self-resolved are the generality of the Professors at this Day? [James 2. 16.] Also, how little considering the Poor? unless it be to say,

*be thou warmed, and filled.* But to *give*, is a *seldom* work. Also, especially to give to any Poor. I tell you all things are Gal. 6. 10. *cross* to Flesh and Blood, and that Man that hath but a watchful eye over the Flesh, and also some considerable measure of strength against it, he shall find his Heart in these things like unto a *starting Horse*, that is rid without a Curbing Bridle, ready to start at every thing that is offensive to him ; yea, and ready to run away too, do what the Rider can.

It is the *Cross* which keepeth those that are kept from 10 Heaven. I am perswaded, were it not for the *Cross*, where we have one Professor, we should have twenty : but this *Cross*, that is it which spoileth all.

Some Men, as I said before, *when they come at the Cross, then they can go no farther : but back again to their Sins they must go.* Others, they stumble at it, and break their Necks. Others again, when they see the *Cross* is approaching, they turn aside to the Left Hand, or to the Right Hand, and so think to get to Heaven another way : but they will be deceived ; *For all that will live Godly in Christ Jesus, shall,* 2 Tim. 3. 12. *mark, shall be sure to suffer Persecution.* There are but few when they come at the *Cross*, cry, *welcome Cross*, as some of the Martyrs did to the Stake they were Burned at. Therefore if thou meet with the *Cross* in thy Journey, in what manner soever it be, be not daunted, and say *Alas what shall I do now?* But rather take courage, knowing that *by the Cross is the way to the Kingdom.* Can a Man believe in Christ, and not be hated by the Devil ? Can he make a Profession of this Christ, and that sweetly and convincingly, and the Children of Satan hold their Tongue ? Can Darkness agree 30 with Light ? Or the Devil endure that Christ Jesus should be honoured both by Faith and a Heavenly Conversation, and let that Soul alone at quiet ? Did you never read, that *The Dragon persecuteth the Woman ?* And that Christ saith, Rev. 12. 13. *In the World you shall have tribulations ?*

Joh. 16. 33.

#### *The Ninth Direction.*

Beg of God, that he would do these two things for thee. First, *enlighten thine Understanding.* And Secondly, *inflame thy*

*Will.* If these two be but effectually done, there is no fear but thou wilt go safe to Heaven.

One of the great Reasons why Men and Women do so little regard the other World, it is *because they see so little of it.* And the reason why they see so little of it, is because they have their Understandings darkened; and therefore saith Paul, *Eph. 4. 17.  
18.* *Do not you, Believers, walk as do other Gentiles, even in the vanity of their minds, having their understanding darkened, being alienated from the Life of God through the ignorance (or foolishness) that is in them, because of the blindness of their heart.* *10*

Walk not as those, Run not with them; alas poor Souls, they have their understandings *Darkened*, their Hearts *Blinded*; and that's the reason they have such undervaluing Thoughts of the *Lord Jesus Christ*, and the Salvation of their Souls. For when Men do come to see the things of another World; what a God, what a Christ, what a Heaven, and what an eternal Glory there is to be enjoyed; also when they see that it is possible for them to have a share in it, I tell you, it will make them *Run thorow thick and thin to enjoy it.* *Moses* having a sight of this, because his Understanding was en-

*Heb. 11. 24,  
25, 26, 27.* *lightned, He feared not the wrath of the King; but chose rather to suffer afflictions with the people of God, than to enjoy the pleasures of Sin for a season. He refused to be called the Son of the King's Daughter; accounting it wonderful riches, to be counted worthy of so much, as to suffer for Christ with the poor despised Saints; and that was because he saw him who was invisible, and had respect unto the recompence of reward.*

And this is that which the Apostle usually prayeth for, in his Epistles, for the Saints, namely, *That they might know what is the hope of Gods calling, and the riches of the glory of his* *30*

*Eph. 1. 17,  
18.* *inheritance in the Saints. And that they might be able to comprehend with all Saints, what is the breadth, and length, and depth, and height, and to know the love of Christ, which passeth knowledge.*

Pray therefore, that God would enlighten thy Understanding: that will be a very great help unto thee. It will make thee endure many a *hard brunt* for Christ; as *Heb. 10. 32,  
34, 35, 36.* *Paul saith, After you were illuminated, ye endured a great fight of afflictions,—You took joyfully the spoiling of your goods, knowing*

*in your selves, that ye have in Heaven a better and an enduring substance.* If there be never such a rare Jewel lye just in a Man's way: yet if he sees it not, he will rather trample upon it than stoop for it, and it is because he sees not. Why, so it is here, though *Heaven* be worth never so much, and thou hast never so much need of it; yet if thou see it not, that is, have not thy *Understanding opened, or enlightened* to see it, thou wilt not regard at all. Therefore cry to the *Lord for enlightning Grace*, and say, *Lord, open my Blind Eyes; Lord, take 10 the veil off of my dark Heart*; shew me the things of the other World, and let me see the Sweetness, Glory, and Excellency of them, for *Christ his sake*. This is the first.

*The Second Direction.*

Cry to God that he would *inflame thy Will also with the things of the other World.* For when a Man's Will is fully set to do such or such a thing, then it must be a very hard matter that shall hinder that Man from bringing about his end. When *Paul's Will* was set resolutely to go up to *Jerusalem*; (though it was signified to him before, what he should 20 there suffer,) he was not daunted at all; nay, saith he, *I am ready, (or willing) not only to be bound, but also to Die at Jerusalem, for the Name of the Lord Jesus.* His Will was inflamed with love to Christ, and therefore all the persuasions that could be used wrought nothing at all.

Act. 21. 11,  
12, 13.

Your *Self-will'd People, no Body knows what to do with them.* We use to say, *He will have his own Will, do all what you can.* Indeed to have such a Will for Heaven is an admirable advantage to a Man that undertaketh the Race thither. A Man that is resolved, and hath his Will fixed, saith he, *I will 30 do my best to advantage my self, I will do my worst to binder my Enemies, I will not give out as long as I can stand, I will have it, or I will lose my Life; Though he kill me, yet Job 13. 15. Gen. 32. 26.* *will I trust in him. I will not let thee go, except thou Bless me. I will, I will, I will,* O this Blessed, inflamed Will for Heaven! What is like it? If a Man be *willing*, then any Argument shall be matter of encouragement; but if unwilling, then any Argument shall give discouragement. This is seen both in

Saints and Sinners; in them that are the Children of God, and also those that are the Children of the Devil. As,

*First, The Saints of old, they being willing and resolved for Heaven, what could stop them? could Fire and Faggot, Sword or Halter, stinking Dungeons, Whips, Bears, Bulls, Lions, cruel Rackings, Stoning, Starving, Nakedness, &c.? and in all these things they were more than Conquerors, through him that loved them; who had also made them willing in the day of his Power.*

*Secondly, See again on the other side, the Children of the Devil; because they are not willing, how many shifts and starting-holes will they have. I have Married a Wife; I have a Farm; I shall offend my Landlord; I shall offend my Master; I shall lose my Trading; I shall lose my Pride, my Pleasures; I shall be mocked and scoffed; therefore, I dare not come. I, saith another, will stay till I am older, till my Children are out of fit, till I am got a little beforehand in the World, till I have done this, and that, and the other business. But alas, the thing is, they are not willing; for were they but soundly willing, these and a thousand such as these, would hold them*

*no faster than the Cords held Sampson, when he broke them like burnt Flax. I tell you the Will is all. That's one of the chief things which turns the Wheel either backwards or forwards; and God knoweth that full well, and so likewise doth the Devil, and therefore they both endeavour very much to strengthen the Will of their servants. God, he is for making of his a willing People to serve him: and the Devil he doth what he can to possess the Will and Affection of those that are his, with love to Sin; and therefore when Christ comes close to the*

*matter indeed, saith he, you will not come to me. How often would I have gathered you, as a Hen doth her Chickens, but you would not. The Devil had possessed their Wills, and so long he was sure enough of them. O therefore cry hard to God, to inflame thy will for Heaven and Christ. Thy Will, I say, if that be rightly set for Heaven, thou wilt not be beat off with discouragements. And this was the reason, that when Jacob wrestled with the Angel, though he lost a Limb as it were, and the hollow of his Thigh was put out of joint as he wrestled with*

Heb. 11.  
36—38.

Rom. 8. 37.

Judg. 15. 14

Joh. 5. 40.

Luk. 13. 34

him: yet saith he, *I will not, mark, I will not let thee go, except thou Bless me.* Get thy *Will* <sup>Gen. 32. 24.</sup> <sub>25, 26.</sub> *tipt* with the Heavenly Grace, and resolution against all discouragements, and then thou goest *full speed* for Heaven; but if thou faulter in thy *Will*, and be not sound there, thou wilt *Run hobbling* and *halting* all the way thou runnest, and also to be sure, thou wilt *full short at last*. The Lord give thee a Will, and Courage.

Thus have I done with directing thee how to *Run to the Kingdom*; be sure thou keep in Memory what I have said unto thee, lest thou lose thy *way*. But because I would have thee think of them, take all in short, in this little bit of Paper.

*First, get into the way.* 2. Then *Study* on it. 3. Then *strip*, and lay aside every thing that would hinder. 4. *Beware* of By-Paths. 5. Do not *gaze* and *stare* too much about thee, but be sure to ponder the Path of thy Feet. 6. Do not *stop* for any that call after thee, whether it be the World, the Flesh, or the Devil; for all these will hinder thy Journey, if possible. 7. Be not *Daunted* with any discouragements thou meetest with as thou goest. 8. Take heed of *stumbling* at the *Cross*. And 9. *Cry hard* to God for an *enlightened* heart, and a *willing* mind, and God give Thee a prosperous Journey.

Yet before I do quite take my leave of thee, let me give thee a few *Motives* along with thee. It may be they will be as good as a pair of *Spurs*, to prick on thy lumpish Heart in this rich Voyage.

#### *The First Motive.*

Consider there is *no way but this*; thou must either *win* or *lose*. If thou winnest, then Heaven, God, Christ, Glory, Ease, Peace, Life, yea Life Eternal is thine; thou must be made *equal* to the Angels in Heaven; thou shalt Sorrow no more, sigh no more, feel no more pain; thou shalt be out of the reach of *Sin, Hell, Death, the Devil, the Grave*, and whatever else may endeavour thy hurt. But contrariwise, and if thou lose, then thy loss is *Heaven, Glory, God, Christ, Ease, Peace*, and whatever else which tendeth to make *Eternity* comfortable to the Saints. Besides, thou procurest *Eternal Death, Sorrow, Pain, Blackness, and Darkness*, fellowship with *Devils*, together with the everlasting *Damnation* of thy own *Soul*.

Cor. 4. 15.

*The Second Motive.*

Consider, that *this Devil, this Hell, Death and Damnation, followeth after thee as hard as they can drive*, and have their Commission so to do by the *Law*, against which thou hast Sinned; and therefore for the Lord's sake make haste.

*The Third Motive.*

If they *seize upon thee before thou get to the City of Refuge*, they will put an everlasting stop to thy Journey. This also cries, *Run for it.*

*The Fourth Motive.*

10

Know also, that now Heaven Gates, *the Heart of Christ, with his Arms, are wide open to receive thee.* O, methinks that this Confederation, that the Devil followeth after to destroy, and that Christ standeth open Arm'd to receive, should make thee reach out and fly with all haste and speed. And therefore,

*The Fifth Motive.*

*Keep thine Eye upon the Prize*, be sure that thy Eyes be continually upon the profit thou art like to get. The reason why Men are so apt to faint in their Race for Heaven, it lyeth chiefly in either of these two things.

20

*First*, they do not seriously consider the worth of the *Prize*; or else if they do, they are afraid it is *too good* for them. But most lose Heaven for want of considering the prize, and the worth of it. And therefore that thou mayest not do the like, keep thy Eye much upon the *Excellency, the Sweetness, the Beauty, the Comfort, the Peace*, that is to be had there, by those that win the *Prize*. This was that which made the Apostle Run thorow any thing; *good report, evil report, Persecution, Affliction, Hunger, Nakedness, Peril by Sea, and Peril by Land, Bonds and Imprisonments.* Also it made others endure to be 30 *Stoned, Sawn asunder, to have their Eyes bored out with Augers, their Bodies broiled on Gridirons, their Tongues cut out of their mouths, boiled in Cauldrons, thrown to the wild Beasts, burned at the Stakes, whipt at Posts, and a thousand other fearful Torments, while they looked not at the things that are seen (as the things of this World,) But at the things that*

*are not seen; for the things which are seen, are temporal, but the things which are not seen, are eternal.* O this word *Eternal*, that was it that made them that when they might have had deliverance, *they would not accept of it*, for they knew in the Heb. ii. 35 world to come they should have a better Resurrection.

2. And do not let the thoughts of the *rareness of the Place* make thee say in thy Heart, *this is too good for me*; for I tell thee, *Heaven is prepared for whosoever will accept of it*, and they 10 shall be entertained with hearty good welcome. Consider therefore, that *as bad as thou have got thither*; thither went scrubbed beggarly *Lazarus*, &c. nay, it is prepared for the poor, *Hearken my beloved brethren, saith James, take notice of it, Jam. 2. 5 hath not God chosen the poor of this World rich in faith, and heirs of the Kingdom?* therefore take Heart and Run, Man. And,

#### *The Sixth Motive.*

*Think much of them that are gone before.* First, how really they got into the Kingdom. Secondly, how safe they are in the Arms of Jesus. Would they be here again for a thousand 20 Worlds; or if they were, would they be afraid that God would not make them welcome? Thirdly, what they would judge of thee, if they knew thy Heart began to fail thee in thy Journey; or thy Sins began to allure thee, and to perswade thee to stop thy Race, would they not call thee a thousand Fools? and say, *O that he did but see what we see, feel what we feel, and taste of the dainties that we taste of!* O if he were here one quarter of an hour, to behold, to see, to feel, to taste and enjoy, but the thousand part of what we enjoy! what would he do! what would he suffer, what would he leave undone! Would he favour Sin, would he love this World below, would 30 he be afraid of Friends, or shrink at the most fearful threatenings that the greatest Tyrants could invent to give him? nay, those who have had but a sight of these things by faith, when they have been as far off from them as Heaven from Earth; yet they have been able to say with a comfortable and merry Heart, as the Bird that sings in the Spring, that *this and more shall not keep them from running to Heaven.* Sometimes, when my base Heart hath been inclining to this World, and to

loiter in my Journey towards Heaven, the very consideration of the glorious Saints and Angels in Heaven, what they enjoy, and what *low thoughts they have of the things of this World* together; how they would befool me, if they did but know that my Heart was drawing back; hath caused me to rush forward, to disdain these poor, low, empty, beggarly things, and to say to my Soul, *come Soul let us not be weary*, let us see what this Heaven is, let us even venture all for it, and try if that will quit for cost. Surely *Abraham, David, Paul* and the rest of the Saints of God were as wise as any are now, 10 and yet they lost all for this Glorious Kingdom. O therefore, *throw away stinking lusts*, follow after Righteousness, love the Lord Jesus, devote thy self unto his fear, I'll warrant thee he will give thee a goodly recompence. Reader, what sayest thou to this? Art resolv'd to follow me? Nay, resolve if thou canst to get before me. *So Run, that ye may obtain.*

#### *The Seventh Motive.*

To encourage thee a little farther, *set to the work*, and when thou hast *Run thy self down weary*, then *the Lord Jesus will take thee up and carry thee*. Is not this enough to make any poor Soul 20 begin his Race? thou (perhaps) cryest, *O but I am feeble, I am lame, &c.*; well, but Christ hath a bosom, consider therefore when thou hast *Run thy self down weary*, he will put thee in his bosom. *He shall gather the Lambs with his Arms, and carry them in his Bosom, and shall gently lead those that are with young.* This is the way that Fathers take to encourage their Children, saying, *Run sweet Babe awhile thou art weary, and then I will take thee up and carry thee. He will gather his Lambs with his Arms, and carry them in his bosom*; when they are weary, they shall ride.

#### *The Eighth Motive.*

30

Or else, *he will convey new strength from Heaven into thy Soul, which will be as well. The Youths shall faint and be weary, and the young Men shall utterly fail. But they that wait upon the Lord, shall RENEW their strength, they shall mount up with wings like Eagles, they shall run and not be weary, they shall walk and not be faint.* What shall I say besides what hath already been said? Thou shalt have *good and easy*

*Lodging, good and wholsom Diet, the Bosom of Christ to lie in,* the joys of Heaven to feed on. Shall I speak of the satiety, and of the duration of all these? Verily to describe them to the height, is a Work too hard for me to do.

*The Ninth Motive.*

Again, Methinks the very Industry of the Devil, and the Industry of his Servants, &c. should make you that have a desire to Heaven and Happiness, to *Run apace*. Why the Devil, he will lose no time, spare no pains, also neither will 10 his Servants; both to seek the destruction of themselves and others. And shall not we be as Industrious for our own Salvation? Shall the World venture the Damnation of their Souls for a poor *Corruptible Crown*; and shall not we venture the loss of a few trifles, for an *eternal Crown*? Shall they venture the loss of eternal Friends, as *God to love, Christ to redeem, the Holy Spirit to comfort, Heaven for Habitation, Saints and Angels for Company*; and all this, to get, and hold Communion with Sin, and this World, and a few base Drunken, Swearing, Lying, Covetous Wretches, like themselves? And 20 shall not we *Labour* as hard, *Run* as fast, *Seek* as diligently, nay, a hundred times more diligently for the Company of *these Glorious eternal Friends*, though with the loss of such as these; may, with the loss of Ten Thousand times better than these Poor, Low, Base, Contemptible things? Shall it be said at the last Day, that *wicked Men made more haste to Hell, than you did make to Heaven*? That they spent more Hours, Days, and that early and late, for Hell, than you spent for that which is Ten Thousand, Thousand of Thousands times better? O let it not be so: But *Run* with all might and main.

30 Thus you see I have here spoken something, though but little. Now I shall come to make some Use and Application of what hath been said, and so conclude.

*The First Use.*

You see here, that he that will go to Heaven, he *must Run for it*. Yea, and not only Run, but *SO Run*, that is, (as I have said) to Run *earnestly*, to Run *continually*, to *Strip off* every thing that would hinder in his Race, with the rest; well then, do you *So Run*.

1. And now let us examin a little. Art thou got into the *right Way*? Art thou in *Christ's Righteousness*? Do not say yes, in thy Heart, when in truth there is no such matter. It is a dangerous thing you know, for a Man to think he is in the right way, when he is in the wrong. It is the next way for him to *lose his way*, and not only so, but if he Run for Heaven, as thou sayst thou doest, even to lose that too. O this is the misery of most Men! To perswade themselves that they Run right, when they never had one Foot in the way! *The Lord give thee Understanding here; or else thou art undone for ever.* <sup>10</sup> Prithee, Soul, search *when wast thou turned out of thy Sins and Righteousness, into the Righteousness of Jesus Christ?* I say, dost thou see thy self in *him*? And is *he* more precious to thee than the whole World? Is thy mind always musing on *him*? Dost thou love to be talking of *him*? And also to be walking with *him*? Dost thou count *his Company* preciouster than the whole World? Dost thou count all things but Poor, Lifeless, Empty, Vain things, without Communion with *him*? Doth *his Company* sweeten all things? And *his Absence* embitter all things? Soul, I beseech thee be serious, and lay it to <sup>20</sup> Heart, and do not take things of such weighty Concernment as the Salvation or Damnation of thy Soul, without good ground.

2. Art thou *unladen* of the things of this World, as Pride, Pleasures, Profits, Lusts, Vanities? What, dost thou think to *Run fast* enough, with the World, thy Sins, and Lusts in thy Heart? I tell thee Soul; they that have laid all aside, every weight, every Sin, and are got into the nimblest posture; they find *work enough to Run; so to Run, as to hold out.*

To *Run thorow all* that opposition, *all them Jostles, all them* <sup>30</sup> *Rubs, over all them Stumbling-blocks, over all them Snares,* from *all those Intanglements, that the Devil, Sin, the World,* and their own Hearts lay before them. I tell thee, if thou art agoing Heavenward, thou wilt find it no small or easy matter. Art thou therefore discharged, and *unladen* of these things? Never talk of going to Heaven if thou art not. It is to be feared, thou wilt be found among them, *Many that will seek to enter in, and shall not be able.*

*The Second Use.*

If so, Then in the next place, *what will become of them that are grown weary, before they are got half way thither?* Why Man, it is he that holdeth out to the end that must be saved; it is he that *overcometh* that shall *inherit all things*; 'tis not every one that begins. *Agrippa* gave a fair step for a sudden, he stept almost into the Bosom of Christ in less than half an Hour. Thou (saith he to *Paul*) hast *Almost perswaded me to Act. 26. 28. be a Christian.* Ah! But it was but *almost*, and so he had

as good have been never a whit. He stept fair indeed; but yet he *stept short*; he was hot while he was at it, but he was quickly out of Wind. O this but *almost!* I tell you, *this but almost, it lost his Soul.* Methinks I have seen sometimes, how these poor Wretches that get but almost to Heaven, how fearfully their *almost*, and their but *almost* will torment them in Hell. When they shall cry out in the bitterness of their Souls, saying, *I was almost a Christian*, I was *almost* got into the Kingdom, *almost* out of the Hands of the Devil, *almost* out of my Sins, *almost* from under the Curse of God, *Almost*,

and that was all, *almost, but not all together.* O that I should be *almost* at Heaven, and should not go quite thorow! Friend, it is a sad thing to sit down before we are in Heaven, and to grow weary before we come to the place of rest. And if it should be thy case, I am sure thou dost not *so Run, as to obtain.* But,

*The Third Use.*

Again, In the next place, *What then will become of them that some time since were Running Post-haste to Heaven* (insomuch, that they seemed to out-strip many) but now are Running as fast *back again?* Do you think those will ever come thither? What to Run *back again*; *back again* to Sin, to the World, to the Devil; *back again* to the lusts of the Flesh. Oh! *It 2 Pet. 2. 22. had been better for them not to have known the way of righteousness, than after they have known it, to turn (to turn back again) from the holy Commandment.* Those Men shall not only be Damned for Sin, but *for professing to all the World, that Sin is better than Christ.* For the Man that Runs back again, he doth

as good as say, *I have tried Christ, and I have tried Sin; and I do not find so much profit in Christ, as in Sin.* I say, this Man declareth this, even by his Running back again. O sad! What a Doom will they have, who were almost at Heaven Gates,

Heb. 10. 38. and then Run back again. *If any Man draweth back, saith Christ,*  
Luke 9. 62. *my Soul shall have no pleasure in him.* Again, *No Man having put his Hand to the Plough, that is, set forward, (in the ways of God,) and looking back, turning back again, is fit for the Kingdom of Heaven.* And if not fit for the Kingdom of Heaven, then for certain he must needs be fit for the Fire of Hell. And therefore saith the Apostle, those that bring forth these Apostatizing Fruits as *Briers and Thorns, are rejected, being nigh unto cursing, whose end is to be Burned.* O there is never another Christ to save them by Bleeding and Dying for them. And if they shall not escape, that neglect, then how shall they escape that reject and turn their backs upon *so great salvation?* And if the Righteous, that is, they that Run for it, will find work enough to get to Heaven, then where will the ungodly backsliding Sinner appear? O if Judas the Traitor, or Francis Spira the backslider, were but now alive in the World to whisper these Men in the Ear a little, and tell them what it hath cost their Souls for backsliding, surely it would stick by them, and make them afraid of Running back again, so long as they had one day to live in this World.

#### *The Fourth Use.*

So again *Fourthly*, how unlike to these Men's Passions will those be, that have all this while sat still, and have not so much as set one foot forward to the Kingdom of Heaven. Surely he that backslideth, and he that sitteth still in Sin, they are both of one mind, the one he will not stir, because he loveth his Sins, and the things of this World; the other he Runs back again, because he loveth his Sins, and the things of this World. Is it not one and the same thing? *They are all one here, and shall not one and the same Hell hold them hereafter?* He is an ungodly one that never looked after Christ, and he is an ungodly one, that did once look after him, and then ran quite back again; and therefore that word must certainly drop

out of the mouth of Christ against them both, *Depart from me Mat. 25. 41. ve Cursed into everlasting fire, prepared for the Devil and his Angels.*

*The Fifth Use.*

Again, here you may see in the next place, that is, *they that will have Heaven must Run for it.* Then this calls aloud to those that began but a while since to *Run*, I say, for them, *to mend their pace, if they intend to win.* You know that they which come hindmost, had need *Run fastest*. Friend, I tell thee, 10 there be them that have *Run ten years to thy one, nay, twenty to thy five*; and yet if thou talk with them, sometimes they will say they doubt they shall come late enough. How then will it be with thee? look to it therefore, that thou delay no time, not an hour's time, but speedily part with all, with every thing that is an hindrance to thee in thy Journey; and run; yea, and so *Run that thou mayest obtain.*

*The Sixth Use.*

Again, *Sixthly*, You that are old Professors, *Take you heed, that the young Striplings of Jesus*, that began to strip but the 20 other day, *do not out-run you*, so as to have that Scripture fulfilled on you, *The first shall be last, and the last first.* Which will be a shame to you, and a credit for them. What for *a young Soldier* to be more courageous, then he that hath been used to Wars! To you that are hindmost, I say, strive to *out-run* them that are before you; and you that are foremost, I say *hold your ground*, and keep before them in faith and love, if possible; for indeed *that is the right Running, for one to strive to out-run another;* even for the hindmost to endeavour to overtake the foremost; and he that is before, 30 should be sure to lay out himself to keep his ground, even to the very utmost. But then,

*The Seventh Use.*

Again, How basely do they behave themselves, *how unlike are they to win, that think it enough to keep Company with the hindmost.* There are some Men, that profess themselves such as *Run for Heaven* as well as any, yet if there be but any *lazy*,

*slothful, cold, half-hearted Professors in the Country, they will be sure to take Example by them ; they think if they can but keep pace with them, they shall do fair. But these do not consider, that the *hindmost* lose the Prize. You may know it if you will, that it cost the foolish Virgins dear for their coming too late.*

*Mat. 25. 10. They that were ready went in with him, and the door was shut.*

*11, 12. Afterward, mark, Afterward came the other (the foolish) Virgins, saying Lord, Lord, open to us : But he answered and said, Depart, I know you not. Depart lazy Professors, cold Professors, slothfull Professors. O ! methinks the word of God*

*is so plain for the overthrow of your lazy Professors, that it is to be wondered, Men do take no more notice of it. How was Lot's Wife served for Running lazily, and for giving but one look behind her, after the things she left in Sodom ? How was Esau served, for staying too long before he came for the blessing ? And how was they served that are mentioned in the thirteenth of Luke, for staying till the door was shut ?*

*Gen. 19. 26. Heb. 12. 17. Also the foolish Virgins ; A heavy aftergroan will they give,*

*that have thus stayed too long. It turned Lots Wife into a Pillar of Salt. It made Esau weep with an exceeding loud*

*[Mat. 27. 5.] and bitter Cry. It made Judas hang himself. Yea, and it will make thee Curse the day in which thou wast born if thou miss of the Kingdom, as thou wilt certainly do, if this be thy course. But,*

### *The Eighth Use.*

*Again, How and if thou by thy lazy Running, shouldest not only destroy thy self, but also thereby be the cause of the damnation of some others ? For thou being a Professor, thou must think that others will take notice of thee, and because thou art but a poor, cold, lazy Runner, and one that seeks*

*30 to drive the World, and pleasure along with thee, why thereby others will think of doing so too. Nay, say they, why*

*may not we as well as he ? He is a Professor and yet he seeks for pleasures, riches, profits, he loveth vain Company, and he is*

*Proud, and he is so and so, and professeth that he is going for Heaven ; yea, and saith also he doth not fear but he shall*

*have entertainment ; let us therefore keep pace with him, we*

shall fare no worse than he. *O how fearful a thing will it be, if that thou shalt thus be instrumental of the ruin of others, by thy halting in the way of righteousness.* Look to it, thou wilt have strength little enough to appear before God, to give an account of the loss of thy own Soul, thou needest not have to give an account for others, why thou didst stop them for entering in. How wilt thou answer that saying, *You would [I.u. 11. 52.] not enter in your selves, and them that would, you hinder;* for that saying will be eminently fulfilled on them that through 10 their own *Idleness* do keep themselves out of Heaven, and by giving of others the same example, hinder them also.

### *The Ninth Use.*

Therefore, Now to speak a word to both of you, and so I shall conclude.

*First, I beseech you in the Name of our Lord Jesus Christ, that none of you do Run so lazily in the way to Heaven, as to hinder either your selves, or others.* I know that even he which *Runs Laziest*, if he should see a Man running for a temporal Life, if he should so much neglect his own well-being in this World 20 as to venture, when he is a running for his Life, to *pick up* here and there *a lock of wool* that hangeth by the way side; or to step now and then aside *out of the way*, for to gather up a *straw* or two, or any rotten stick; I say, if he should do this when he is a running for his Life, thou wouldest Condemn him. And dost thou not *Condemn thy self*, that doest the very same, in effect; nay worse, that *loiterest* in thy Race, notwithstanding *thy Soul, Heaven, Glory, and all is at stake?* Have a care, have a care, poor *wretched Sinner, have a care.*

*Secondly,* If yet there shall be any, that notwithstanding this 30 advice, will still be *flaggering*, and *loitering* in the way to the Kingdom of Glory, be thou so wise as not to take example by them. *Learn of no Man farther than he followeth Christ.* But Heb. 12. 1. 2. look unto Jesus, who is not only the author and finisher of Faith, but who did for the joy that was set before him, endure the Cross, despise the shame, and is now set down at the right hand of God. I say, look to no Man to learn of him, no further than he followeth Christ. *Be ye followers of me (saith Paul) even as I*

*am of Christ.* 1 Cor. 11. 1. Though he was an eminent Man; yet his exhortation was, that none should follow him any further, then he followed Christ.

### *Provocation.*

Now that you may be *provoked* to Run with the foremost, take notice of this. When *Lot* and his Wife was running from Cursed *Sodom* to the Mountains, to save their lives, it is said, that his Wife looked back from behind him, and she became a *Pillar of Salt*; and yet you see that neither her practice, nor the judgment of God that fell upon her for the 10 same, *would cause Lot to look behind him*. I have sometimes wondered at *Lot* in this particular. His Wife looked behind her, and died immediately, but *let what would become of her, Lot would not so much as look behind him to see her*. We do not read that he did so much as once look where she was, or what was become of her. His Heart was indeed upon his Journey, and well it might, *there was the Mountain before him, and the Fire and Brimstone behind him: his Life lay at Stake, and he had lost it*, if he had but look'd behind him. Do thou *so Run*. And in thy Race *Remember Lot's Wife*, and remember 20 her *Doom*, and remember for *what that Doom did overtake her*, and remember that God made her an *Example*, for all *lazy* Runners, to the end of the World, and take heed thou fall not after the same Example. But,

If this will not provoke thee, Consider thus, 1. Thy Soul is thy own Soul, that is either to be saved or lost, *thou shalt not lose my Soul by thy laziness*. It is thy own Soul, thy own Ease, thy own Peace, thy own Advantage or Disadvantage. If it were my Soul that thou art desired to be good unto, methinks reason should move thee somewhat to pity it. But alas, it is 30 thy own, thy own Soul. *What shall it profit a man, if he shall gain the whole world, and lose his own Soul*. Gods People wish well to the Souls of others, and wilt not thou wish well to thy own? And if this will not provoke thee, then think,

Again, 2. If thou lose thy Soul, it is *thou* also that must bear the blame. It made *Cain* stark mad, to consider that he had not looked to his Brother *Abel's* Soul. How much more

will it perplex thee, to think that thou hadst not a care of thy own? And if this will not provoke thee to bestir thy self, Think, again,

3. That if thou wilt not Run, *the People of God are resolved to deal with thee even as Lot dealt with his Wife*, that is, leave thee behind them. It may be thou hast a Father, Mother, Brother, &c. going Post-haste to Heaven, wouldest thou be willing to be left behind them? Surely no!

Again, 4. Will it not be a Dishonour to thee to see the very  
10 Boys and Girls in the Country, to have more Wit than thy self. It may be the Servants of some Men, as the Horse-keeper, Plough-man, Scullion, &c. is more looking after Heaven, than their Masters. I am apt to think sometimes, that *more Servants than Masters, that more Tenants than Land-lords will inherit the Kingdom of Heaven*. But is not this a shame for them that are such? I am perswaded you scorn that your Servants should say, that they are wiser than you in the things of this World; and yet I am bold to say, that many of them are wiser than you in the things of the World to come, which  
20 are of greater Concernment.

#### *Expostulation.*

Well then, *Sinner*, what sayst thou? Where is thy Heart? Wilt thou Run? Art thou resolved to Strip? Or art thou not? Think quickly Man, it is no dallying in this matter. Confer not with Flesh and Blood, look up to Heaven, and see how thou likest it; also to Hell, (of which thou mayst understand something in my Book, called *A few Signs from Hell, or the Groans of a Damned Soul*, which I wish thee to read seriously over) and accordingly Devote thy self. If thou  
30 dost not know the way, *inquire at the Word of God*. If thou wantest Company, *cry for God's Spirit*, if thou wantest Encouragement, *entertain the Promises*: But be sure thou begin betimes, *get into the way*; run apace; and hold out to the end. And the Lord give thee a prosperous Journey.

Farewell.



## A CATALOGUE OF ALL MR. BUNYAN'S BOOKS.

Running Reader!

*I That now help you to this Heavenly Foot-Man in Print, (being the Person that first moved and procured the Printing in Folio above Twenty of our Author Bunyan's Pieces) have also now given you here, a Catalogue of all that great Convert's Works, in order of Time, as they succeeded each other in Publication, (as near as I can understand) and I do also love them, and would have you do so too, as they are the Experience and Knowledge of a great Convert, which indeed is a great Monument of the mighty power of Grace, and a fit Fellow-Traveller for a Heavenly Foot-man.*

Charles Doe.

Borough, London,  
March 26, 1698.

*This Catalogue, is word for word, as it is in the several Title-Pages, except the Texts.*

1. *Some Gospel-Truths opened according to the Scriptures, or the Divine and Human Nature of Christ Jesus; His coming into the World; his Righteousness, Death, Resurrection, Ascension, Intercession, and Second Coming to Judgment, plainly demonstrated and proved; and also Answers to several Questions, with profitable Directions to stand fast in the Doctrine of the Son of Mary, against those blusterous Storms of the Devil's Temptations, which at this day like so many Scorpions break loose from the Bottomless Pit, to bite and torment those that have not tasted the Virtue of Jesus, by the Revelation of the Spirit of God.*

Published for the good of God's Chosen Ones, by that Unworthy Servant of Christ John Bunyan of Bedford, by the Grace of God Preacher of the Gospel of his Dear Son, Joh. 14. 6. Act. 4. 12. Published 1656, in about 11 Sheets in 12°. and it is now in the Folio.

2. *A Vindication of the Book called Some Gospel-Truths opened according to the Scriptures; and the opposition made against it by Edward Borrough a professed Quaker, (but proved an Enemy to the*

Truth) Examined and Confuted by the Word of God; and also the things that were then laid down, and declared to the World; by me are a second Time born witness to, according to Truth; with the Answer of *Edward Borrough* to the Queries then laid down in my Book reproved; and also a plain Answer to his Queries given in simplicity of Soul; and is now also presented to the World, or who else may read or hear them; to the end, (if God will) that Truth may be discovered thereby.

By *John Bunyan* Preacher of the Gospel of Christ, *Act. 13. 22, 23, and 29, 30, and 32, 33, and 38, and 39.*

Published 1657, in about 9 Sheets in 4°.

3. *Signs from Hell*; or, the *Groans* of a *Damned Soul*, discovering from the 16th of *Luke*, the Lamentable state of the Damned; and may fitly serve as a warning-word to *Sinners* both Old and Young, by *Faith in Jesus Christ*, to avoid the same place of Torment; with a discovery of the usefulness of the *Scriptures*, as our safe Conduct for the avoiding the Torments of Hell. By *John Bunyan*.

Published in about 7 Sheets, in 12°. It hath now been Printed 9 times.

4. The Doctrine of the *Law* and *Grace* unfolded, or a Discourse touching the *Law* and *Grace*, the nature of the one, and the nature of the other; shewing what they are, as they are the two Covenants, and likewise who they be, and what their Conditions are that be under either of these two Covenants. Wherein for the better understanding of the Reader, there are several Questions answered touching the *Law* and *Grace*, very easy to be read, and as easy to be understood by those that are the Sons of Wisdom, the Children of the second Covenant; also several Titles set over the several Truths contained in this Book, for thy sooner finding them, which are those following the Epistle.

Published by that Poor Contemptible Creature *John Bunyan* of Bedford. *Heb. 7. 19. Rom. 3. 28. Rom. 4. 5.* In about 23 Sheets, in 8°.

5. *I will Pray with the Spirit and with the Understanding also*; or, a Discourse touching *Prayer*, wherein is briefly discoursed, 1. What Prayer is. 2. What it is to Pray with the Spirit. 3. What it is to Pray with the Spirit, and with the Understanding also.

By *John Bunyan*. *Rom. 8. 26. 1 Cor. 14. 15.*

Published 1663, in about 4 Sheets, in 12°. and is now in the Folio.

6. A *Map*, shewing the order and causes of *Salvation* and *Damnation*.

By *John Bunyan*, in a Broadside of a Sheet, Copper Cut, Price 6d. and it is now in the Folio.

7. The Four last things, *Death and Judgment, Heaven and Hell.*  
In about 3 Sheets, in 16°. in Verse.

8. Mount *Ebal* and *Gerizim*, or the Blessings and the Cursings.  
In about a Sheet, in 16°. in Verse.

9. Prison-Meditations, in about half a Sheet, in Verse.

10. The *Holy City*, or the New *Jerusalem*, wherein its goodly Lights, Walls, Gates, Angles, and the manner of their standing are Expounded, also her length and breadth; together with the Golden Measuring-Reed explain'd, and the *Glory of all* unfolded, as also the numerousness of its Inhabitants; and what the Tree, and Water of Life are, by which they are sustained.

By *John Bunyan*, a Servant of Christ. *Psa. 87. 3. Ezek. 38. 33.*  
Published 1665, in 10 Sheets, now in the Folio.

11. The *Resurrection* of the *Dead*, and *Eternal Judgment*, or the Truth of the Resurrection of the Bodies, both of good and bad at the last day, asserted and proved by God's Word; also the manner and order of their coming forth of their Graves, as also with what Bodies they do arise; together with a Discourse of the last Judgment, and the final Conclusion of the whole World.

By *John Bunyan*, a Servant of the Lord's Christ. *1 Cor. 15. 51, 52. Joh. 5. 28, 29.*  
Published 1665, in about 7 Sheets, in 8°. and it is now in the Folio.

12. Grace abounding to the chief of *Sinners*, or a brief and faithful Relation of the exceeding Mercy of God in Christ to his poor Servant *John Bunyan*; wherein is particularly shewed the manner of his *Conversion*, his sight and trouble for *Sin*, his dreadful *Temptations*, also how he despaired of Gods Mercy, and how the Lord at length through Christ, did deliver him from all the Guilt and Terror that lay upon him; all which was written by his own Hand, and now published for the support of the weak and tempted People of God. *Psa. 66. 16.*

In 8 Sheets, in 12°. Printed 7 times.

13. A defence of the Doctrine of *Justification by Faith in Jesus Christ*, shewing true Gospel Holiness flows from thence; or Mr. *Fowler's* pretended Design of *Christianity*, proved to be nothing more, than to trample under foot the *Blood* of the *Son of God*, and Idolizing of *Man's* own *Righteousness*; as also while he pretends to be a Minister of the *Church of England*, he overthroweth the wholesome Doctrine contained in the 10th, 11th, and 13th of the 39 Articles of the same, and that he falleth in with the Quaker and Romanist against them.

By *John Bunyan*. *1 Pet. 2. 4.*

Published 1671. In about 16 Sheets in 4°.

14. *A Confession of Faith, and Reason of my Practice; or with who, and who not, I can hold Church-Fellowship, or the Communion of Saints;* shewing by divers Arguments, that tho' I dare not Communicate with the open Profane, yet I can with those visible Saints that differ about Water-Baptism; wherein is also discoursed, whether that be the Entering-Ordinance into Fellowship, or no. *Psa. 116. 10.*

Published 1672, in about 6 Sheets in 12°.

15. *Difference in Judgment about Water-Baptism no Bar to Communion,* or to Communicate with *Saints*, as *Saints*, proved Lawful; in answer to a Book written by the *Baptists*, and published by Mr. T. P. and W. K. entituled, *Some serious Reflections on that part of Mr. Bunyan's Confession of Faith, touching Church-Communion with Unbaptized Believers:* wherein their Objections and Arguments are answered, and the Doctrine of Communion still asserted and vindicated. Here is also Mr. Hen. Jeffe's Judgment in the Case, fully declaring the Doctrine I have asserted.

By *John Bunyan*, 1673, in about 8 Sheets in 8°.

16. *Peaceable Principles and true,* or a brief answer to Mr. *Danvers'* and Mr. *Paul's* Books against my *Confession of Faith, and Difference in Judgment about Water-Baptism*, no Bar to Communion; wherein their Scriptureless-Notions are overthrown, and my *Peaceable Principles* still maintained. By *J. Bunyan*, *Psal. 58. 1.*

Published 1674, in about 2 sheets in 12°.

17. *Reprobation Asserted, or the Doctrine of Eternal Election and Reprobation* promiscuously handled, in eleven Chapters; wherein the most Material Objections against this Doctrine are Answered, several Doubts removed, and sundry Cases of Conscience Resolved.

By *John Bunyan*, a lover of Peace and Truth, Rom. 11. 7. In about 6 sheets in 4°.

18. *Light for them that sit in Darkness,* or a Discourse of *Jesus Christ*, and that he undertook to accomplish by himself the Eternal *Redemption* of Sinners. Also, how the Lord Jesus address himself to the Work, with undeniable Demonstrations that he performed the same; Objections to the contrary answerd.

By *John Bunyan*, Gal. 3. 13. in about 10 sheets, and it is now in the Folio.

19. *Christian Behaviour,* being the Fruits of True Christianity, teaching Husbands, Wives, Parents, Children, Masters, Servants, &c. how to walk so as to please God, with a word of Directions to all *Backsliders*.

By *John Bunyan*, Heb. 6. 7, 8.

In 5 sheets in 12°, and it is now in the Folio.

20. *Instructions for the Ignorant*, being a Salve to cure that great want of Knowledge which so much reigns both in Young and Old; prepared and presented to them, in a plain and easy Dialogue, fitted to the Capacity of the Weakest.

By John Bunyan, Hos. 4. 6. published 1675, in about 3 sheets in 12°, and it is now in the Folio.

21. *Saved by Grace*, or a Discourse of the Grace of God; shewing, 1. What it is to be Saved. 2. What it is to be saved by Grace. 3. Who they are that are saved by Grace. 4. How it appears that they are saved by Grace. 5. What should be the Reason, that God should chuse to save Sinners by Grace, rather than by any other means.

By John Bunyan, Eph. 2. 5.

In 5 sheets in 12°, and it is now in the Folio.

22. The *Straight Gate*, or, great difficulty of going to Heaven; plainly proving by the Scriptures, that not only the Rude and Profane, but many great Professors will come short of that Kingdom.

By John Bunyan, Mat. 7. 13, 14. published 1676, in 5 sheets in 12°, and it is now in the Folio.

23. The *Pilgrim's Progress*, from this World to that which is to come, delivered under the similitude of a *Dream*; wherein is discovered the manner of his setting out, his dangerous Journey, and safe arrival at the desired Country.

By John Bunyan. Hos. 12. 10.

In about 9 sheets in 12°, Printed 13 times.

24. A Treatise of the Fear of God, shewing what it is, and how distinguished from that which is not so; also whence it comes, who has it, what are the Effects, and what the Privileges of those that have it in their Hearts.

By John Bunyan. Psal. 128. 1.

Published 1697, in about 15 sheets, in 8°.

25. *Come and Welcome to Jesus Christ*, or a plain and profitable Discourse on John 6. Verse 37, shewing the cause and true manner of the Coming of a Sinner to Jesus Christ, with his happy Reception, and blessed Entertainment.

By John Bunyan. Isa. 27. 13.

In about 9 sheets, in 12°.

26. The *Holy War* made by Shaddai upon Diabolus for the Regaining the Metropolis of the World, or the losing and taking again of the Town of Mansoul.

By John Bunyan. Hos. 12. 10.

Published 1682, in about 26 sheets, in 8°.

27. The *Barren Figtree*, or the Doom and Downfall of the *Fruitless Professor*: shewing that the day of Grace may be past with him long before his Life is ended: the Signs also by which such Miserable Mortals may be known.

By *John Bunyan*. In about 8 sheets, in 12°.

28. The greatness of the *Soul*, and unspeakableness of the loss thereof, with the causes of the losing of it; first Preached at *Pinners Hall*, and now enlarged, and published for Good.

By *John Bunyan*.

29. A Case of *Conscience Resolved*, viz. *Whether, Where a Church of Christ is situate, it is the Duty of the Women of that Congregation ordinarily, and by appointment, to separate themselves from their Brethren, and so to assemble together to perform some parts of Divine Worship, as Prayer, &c. Without their Men*: And the Arguments made use of for that Practice, examined.

By *John Bunyan*, Published 1683, in about 5 sheets, in 4°.

30. Seasonable Counsels, or advice to *Sufferers*.

By *John Bunyan*, Pub. 1684, about 9 sh. in 12°.

31. The *Pilgrim's Progress*, from this *World* to that which is to come, *The second part*; delivered under the similitude of a *Dream*: wherein is set forth the manner of the setting out of *Christian's Wife* and Children, and their dangerous *Journey* & safe arrival at the desired *Country*.

By *John Bunyan*. Hos. 12. 10. In about 9 sh. in 12°.

32. The *Life and Death of Mr. Badman*, presented to the *World* in a familiar Dialogue between *Mr. Wiseman* and *Mr. Attentive*.

By *John Bunyan*. In about 16 sheets in 12°.

33. A *Holy Life the Beauty of Christianity*, or an Exhortation to *Christians* to be *Holy*.

By *John Bunyan*, Psal. 93. 5. Pub. 1684, in 9 sh. 12°.

34. A Discourse upon the *Pharisee* and *Publican*, where several great and weighty things are handled: As the nature of Prayer, and of Obedience to the Law; with how far it obliges Christians, and wherein it Consists: Wherein is also shewed the equally deplorable Condition of the *Pharisee* or Hypocritical self-Righteous Man, and of the *Publican* or Sinner, that lives in Sin, and in open Violation of the Divine Laws; together with the Way and Method of God's Free-Grace in Pardoning Penitent Sinners; Proving, that he Justifies them by imputing Christ's Righteousness to them.

By *John Bunyan*, Luk. 18. 10, 11, 12, 13. Published 1685, in about 10 sheets in 12°.

35. A *Caution, to stir up to Watch against Sin.*

36. Questions about the Nature and perpetuity of the Seventh-day Sabbath, and Proof, that the *first* Day of the Week, is the True Christian Sabbath. By J. B. Mat. 12. 8. Pub. 1685.

37. A Book for Boys and Girls, or Country Rhymes for Children, in Verse, on 74 things.

By J. B. Pub. 1686. In about 6 sheets 12°.

38. The Jerusalem Sinner saved, or good News to the *Vilest of Men*, being a help for Despairing Souls; shewing that Jesus Christ would have Mercy offered in the first place to the *biggest Sinners*: The Second Edition, in which is added, an Answer to those Grand Objections that lie in the Way of them that would Believe; for the Comfort of those that fear they have Sinned against the Holy Ghost.

By John Bunyan. Pub. 1688, in 8 sh. in 12°.

39. The Work of Jesus Christ as an *Advocate*, clearly Explained and largely Improved, for the Benefit of all Believers, from 1 Joh. 2. 1.

By John Bunyan, Pub. 1688, in about 10 sh. 12°.

40. A Discourse of the *Building, Nature, Excellencies, and Government* of the *House of God*, with Counsel and Directions to the Inhabitants thereof.

By John Bunyan, Psal. 26. 8. Published 1688, in about 5 sheets in 12°.

41. *The Water of Life*, or a Discourse, shewing the Riches and Glory of the Grace and Spirit of the Gospel, as set forth in Scripture by this Term, *The Water of Life*. By John Bunyan. Published 1688. In about 5 sheets in 12°.

42. *Solomon's Temple Spiritualized*, or Gospel-light fetched out of the *Temple at Jerusalem*, to let us more easily unto the Glory of *New-Testament Truths*.

By John Bunyan, Eze. 43. 10, 11. Published 1688, in about 9 sheets in 12°.

43. The Acceptable Sacrifice, or the Excellency of a *Broken Heart*; shewing the Nature, Signs and proper Effects of a Contrite Spirit.

By John Bunyan, Psal. 51. 17. Published 1688, in about 7 sheets in 12°.

44. Mr. John Bunyan's last Sermon at London, Preached at Mr. Gammon's Meeting-House near White-chapel Aug. 19, 1688, upon John 1. 13. shewing a Resemblance between a Natural and a Spiritual Birth: And how every Man and Woman may try themselves, and know whether they are Born again, or not.

Published 1689, in about 1 sheet in 12°.

*The Twelve pieces following were left by Mr. Bunyan in Manuscript, and were never Printed, but in the Folio, 1682, viz.*

45. An *Exposition* on the ten first Chapters of Genesis, &c. In about 19 sheets.

46. Of *Justification* by *Imputed Righteousness*; or. No way to Heaven, but by Jesus Christ.

47. *Paul's Departure and Crown*, or an Exposition upon 2 Tim. 4. 6, 7, 8. In about 5 sheets.

48. Of the *Trinity*, and a Christian.

49. Of the *Law*, and a Christian.

50. *Israel's Hope Encouraged*, or what Hope is, and how Distinguished from Faith, with Encouragement for a hoping People. Psal. 130. 7.

51. The *Desires of the Righteous Granted*, or a Discourse of the Righteous Man's Desires, Prov. 11. 23. Prov. 10. 24. In about 6 sheets, in Folio.

52. The *Saint's Privilege* and Profit, Heb. 4. 16.

53. *Christ a Complete Saviour*, of the Intercession of Christ, and who are privileged in it, Heb. 7. 25. In about 8 sheets, in Folio.

54. The *Saint's Knowledge of Christ's Love*, or the unsearchable Riches of Christ, Eph. 3. 18, 19

55. Of the House of the Forest of Lebanon.

In about 5 sheets, in Folio.

56. Of *Antichrist*, and his *Ruin*; and the Slaying of the Witnesses, in about 8 sheets, in Folio.

*The four Books following were never yet Printed, except this now of the Heavenly Footman, which I bought in 1691, now six years since, of Mr. John Bunyan, the Eldest Son of our Author; and I have now put it into the World in Print, Word for word, as it came from him to me.*

57. A *Christian Dialogue*.

58. The *Heavenly Footman*, &c.

59. A *Pocket Concordance*.

60. An *Account of his Imprisonment*.

Here are Sixty Pieces of his Labours, and he was Sixty Years of Age.

He was born at *Elstow*, nigh *Bedford*, about 1628, and about 1652 was by irresistible Grace Converted, and in 1660, he had Preached 5 Years, and then for that was thrown into *Bedford Gaol*, and in 1671, was called to the Pastoral Office at *Bedford*, being the 11th of his 12 years and half Imprisonment at 3 times, and Died at *London* August 31, 1688. And Buried in *Finsbury-Ground* near *Moorfields, London*.

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## NOTES

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### THE HOLY WAR.

In the rhymed address *To the Reader*, prefixed to the *Holy War*, Bunyan goes straight to the point, and introduces his allegory typifying the eternal contention between good and evil in the human mind by declaring with heartfelt earnestness :—

"Tis strange to me that they that love to tell  
Things done of old. . . . .  
Speak not of Mansoul's wars."

No man, he continues, can know himself while he is ignorant of the great struggle between Emmanuel and Diabolus. Others may write as fancy leads them, he says, but I have somewhat else to do than to trouble you with vain stories; the tale I tell is true, and its truth is known to many. Listen then, and hear how Mansoul was lost, and how she was redeemed. I myself was in the Town; I saw her under the rule of Diabolus, wallowing in filth and warring against Emmanuel. I saw the armed men of the prince come down to rescue her, I saw the struggle—who were wounded and who were slain. I saw, too, the gates of the city broken open, and the devil in chains. I saw Emmanuel; I was there when Mansoul crucified the rebels, and when all Mansoul went clad in white. What shall I say? I neither will nor can tell all that I beheld, but by what I do say you may know that Mansoul's matchless wars are no fable. Mansoul was the desire of both princes, and they both strove to have her.

'She saw the swords of fighting men made red,' and she endured mighty wars concerning her everlasting weal and wo. Count me not, then, among those who set men star-gazing, but give heed to things of the greatest moment. Yet, do not go to work without my key [the marginal notes], for

'In mysteries men soon do lose their way.'

P. 1. l. 3. *Historiology*. A word formed from the Latin *historia*, history, Greek *ἱστορία*, a learning by enquiry, and the Greek *λόγος*, a discourse.

l. 12. *Inditers*. Those who indite or publish. Old French *indicter*, to indict, to accuse, from the Low Latin *indictare*, to point out, to accuse.

l. 15. *Raise such mountains*. That is, relate stories of marvellous adventures and difficulties. *Mountain* is used proverbially for any huge or astonishing thing. Compare with the French adage, ‘Promettre monts et merveilles.’

l. 19. *Frontice-piece*. A misspelling of frontispiece. Old French *frontispice*, the fore-front of a house, Low Latin *frontispicium*, a front view. Now applied to the front page of a book. Dryden says:

‘Tis paradise to look  
On the fair frontispiece of Nature’s book.’

*Britannia Rediviva*. Aldine Edition, vol. ii. p. 214.

P. 2, l. 4. *Anatomize*. To dissect, hence, to lay open distinctly and by minute parts. According to Shakspere :

‘The wise man’s folly is anatomized  
Even by the squandering glances of the fool.’

*As You Like It*, Act II. Sc. vii, l. 56.

l. 15. *Diabolus*. Greek διάβολος, one who sets at variance, a slanderer, a false accuser. Used frequently in the New Testament to signify the Devil. See *Matthew* iv. 1; *Luke* iv. 2; *John* vi. 70.

l. 26. *A partaker of their derision*. A subject of their ridicule.

l. 33. *Battel-ray*. Battle-array. Old French *arci*, *arroi*, preparation. Allied to the Anglo-Saxon *rēde*, ready. ‘Against the Achaians that were ranged in Battell ray,’ Sir T. North, *Plutarch*, 1676, p. 309.

P. 3, l. 1. *Colours*. A standard, or ensign of war :—

‘And there at Venice gave  
His body to that pleasant country’s earth,  
And his pure soul unto his captain Christ  
Under whose colours he had fought so long.’

*King Richard II*, Act IV, Sc. i, l. 97.

l. 4. *Primum Mobile*. The ‘primum mobile’ in ancient systems of astronomy was the outermost of the concentric and movable spheres, which were conceived of as together constituting the universe. It was regarded as communicating a motion to all the other spheres apart from their proper or independent motion. See T. Fowler, *Bacon’s Novum Organum*, p. 231. Hence it seems to designate the soul, as communicating a motion to every part of the body.

l. 5. *Mounts*. Artificial hills raised for military purposes.

l. 6. *Slings*. War-engines for hurling stones; otherwise named catapults or mangonels.

l. 8. *What longer kept in mind than got in fears.* What is longer remembered than a fact which terror has impressed upon the mind?

l. 12. *Woe worth the day.* Woe be to the day. An ancient exclamation of grief or regret. *Worth* is derived from the Anglo-Saxon *weordan*, to become. Cf. Chancer, *Troilus and Cresseide*, Book II, v. 344 (T. Tyrwhitt's edition) :—

‘*Woe worth the faire gemme vertulesse,*  
 ‘*Woe worth that hearbe also that doth no bote,*  
 ‘*Woe worth the beauty that is routhlesse,*  
 ‘*Woe worth that wight that trede ech under fote.’*

l. 29. *Ope.* So in the *Comedy of Errors*, Act III, Sc. i, l. 73 :—

‘Go fetch me something: I'll break *ope* the gate.’

l. 33. *Boanerges.* See *Mark* iii. 17.

P. 4, l. 7. *Diabolonians.* Adherents of Diabolus.

P. 5, l. 16. *Wording jars.* Quarrels in which the disputants war with the tongue rather than the sword.

l. 32. *Tell his fingers.* Count his fingers. ‘Tell’ is from the Anglo-Saxon *tellan*, to count; *talu*, number, narrative. An instance of the word occurs in *Havelok the Dane* (Early English Text Society), p. 74, where Godrich’s followers arm so swiftly

‘þat þei wore on a litel stunde  
 Grethet, als men mithe *telle* a pund.’

l. 34. *And kept thee from the Sunshine with a Torch.* This line sounds rather like a proverbial saying, but possibly it is an image of Bunyan’s own making.

P. 6, l. 10. *With my heifer plough.* See *Judges* xiv. 18.

l. 11. Marginal reference. *Margent.* The usual spelling of *margin* in the sixteenth and seventeenth centuries. Milton has—

‘By slow Meander’s *margent* green,’ *Comus*, l. 232,  
 and glad-hearted Herrick makes the *Apparition of his Mistress calling him to Elysium* summon him to bliss with the declaration :—

‘Here in green meadows sits eternal May  
 Purfling the *margents*.’

l. 11. *It lies there in the window.* That is, the key to the Holy War lies in the marginalia.

#### ARGUMENT.

The Continent of Universe is a spacious country wherein people of various dispositions, languages, and religions dwell, p. 7. In this country is a town called Mansoul, built by Shaddai for his own delight; a town whose walls can never be broken down by adverse power, unless

its burghers consent to the attack, 8, 9. Diabolus, who once held high and mighty place under Shaddai, till banished for rebellion, makes an assault on Mansoul, 9, 10. He and his followers determine to win the town, and lay plots against it, 11-13. Diabolus utters a lying speech to the inhabitants, 14. Captain Resistance, who is standing on the Gate, is mortally wounded by one of the Furies, 16. Ill-Pause, the Orator of Diabolus, addresses the people, and persuades them to taste the forbidden fruit of the tree of knowledge, 16. Innocency sinks down lifeless, and he and Resistance being dead, the gates are opened to Diabolus, 17. Diabolus puts Lord Understanding, the Mayor, under restraint, and after drawing Mr. Conscience, the Recorder, into sin, tells the townsfolk he is mad, thus causing him to be despised, 18-20. The headstrong Willbewill becomes Captain of the Castle, with Affection for deputy, 21-23. Diabolus defaces the image of Shaddai, and makes havoc of his Statutes, 24. Lord Lustings is Mayor, and Forget-Good Recorder, 25. Diabolus builds strongholds against Shaddai and his Son, 26. Tidings come to King Shaddai that Mansoul is taken, 27. The King's Son determines to recover it, 29. Diabolus hears of this intention and takes measures to defeat the Prince, Emmanuel, while Shaddai's army is preparing, 31-38. The Captains of Shaddai besiege the town, and are opposed by Diabolus, 39, 40. They speak to the people of Mansoul, 41-47. Incredulity answers them, 48, 49. They resolve to appeal to the sword, 50. Several encounters take place, 51-53. Winter sets in, and Mansoul is in evil plight, 53, 54. The King's trumpeter calls on the town to yield, but it will only do so on conditions, which are refused, 55, 56. Incredulity induces Mansoul to hold out, 57. Understanding and Conscience excite mutiny against Diabolus, 58-60. A hot skirmish is fought between their adherents and the Diabolonians, 61. Shaddai's Captains summon Mansoul again, and again Diabolus speaks to the townsmen, and drives them to despair, 63, 64. The Captains petition the King, who determines to send Emmanuel to conquer the place, 65, 66. The Prince marches to Mansoul, 68. The town is beleaguered, 69-71. Diabolus becomes filled with fear, and addresses the Prince, 72. The Prince answers him, and prepares for the assault, 73-77. Loth-to-stoop is sent to propound conditions of peace, which are rejected, 78-80. The attack begins, and a desperate struggle takes place, in which many Diabolonians are wounded or slain, 81-83. Diabolus tries to induce Emmanuel to raise the siege upon promise of a Reformation, 83, 84. He is repulsed and confounded, 84-87. The Prince's men join battle with the enemy and enter the town, 87, 88. Conscience speaks out, 89. The Mansoulians petition Emmanuel, and are answered with silence, 91. Emmanuel marches into Mansoul, and the people are afraid; Diabolus is bound to the chariot-wheels of the Prince, who rides in triumph over

him, and sends him into the parched places of the earth, 92, 93. The behaviour of the King's Captains fills the townsmen with dread; Captain Boanerges takes Understanding and Willbewill, and puts them under guard till the Prince's pleasure is known, 94. Petitions are sent to Emmanuel, but the prisoners and the people cannot interpret his answer, therefore they petition again, 95-101. He orders the prisoners to be brought before him, 102. They fall prostrate, 104. The Prince commands his victory to be proclaimed, 105. The prisoners and Mansoul are pardoned, and the prisoners are sent home with honour to declare the happy news, 106-110. Mansoul entreats Emmanuel to abide with her for ever, 111. He enters the town in state, 113. The town rejoices over the entertainment he provides, 114, 116. The Prince new-models the town, giving Willbewill his former command, making Understanding Mayor again, and choosing Knowledge for Recorder, while Incredulity, Lustings, and Forget-Good, with others, are committed to custody, 117, 118. A court is called to try them, and they are condemned to death, 119-133. Incredulity breaks prison, and seeks Diabolus, to whom he tells this heavy news, 133. Diabolus swears he will be avenged, 134. Shaddai's secretary strengthens the men of Mansoul at the place of execution when the prisoners resist them, 135. The Prince makes Experience a captain, and renews the Charter of Mansoul, 135-138. He tells them that the Lord Chief Secretary, who is of no less quality and dignity than his Father and himself, will dwell in the town, and be the chief teacher, 139. Conscience is to be his subordinate minister, 140-142. The men of Mansoul are to deal kindly with the Captains left to guard the town, and to destroy lurking Diabolonians, 143-146. Emmanuel clothes the people in white robes, and comes often to feast with them, 146-148. God's-Peace is made Governor of Mansoul, 149. But after all this mercy bestowed on the town one named Carnal-Security brings it into grievous bondage, 150. Although he is a Diabolonian he feigns otherwise and beguiles the townsfolk, 151. The Lord Mayor and the Recorder forget the warning the Prince gave them against Diabolonians, and pay no heed to the Lord Chief Secretary; Emmanuel perceives the hearts of the people are growing cold, 152, 153. Emmanuel withdraws, and God's-Peace lays down his commission, 153, 154. Carnal-Security gives a feast, at which Mr. Godly-Fear is a guest, but sits like a stranger, refusing to be merry, 154. Carnal-Security asks the cause of this behaviour, and Godly-Fear declares the woful case of Mansoul, 155. Conscience is startled, 156. The company is aghast, and remembering the bidding of the Prince concerning those who delude Mansoul the guests burn Carnal-Security and his house, 156, 157. They then seek Emmanuel, but find him not, and go to the Lord Secretary, who will not show himself, 157. The subordinate preacher preaches, be-

wailing his compliance with Carnal-Security, and showing Mansoul her sin, 158. A sickness breaks out, which afflicts the native inhabitants of the town and the men of war, 158. Godly-Fear advises them to petition Emmanuel, 159. The Prince returns a dreadful answer, and they petition again, 160, 161. The Diabolonians hidden in the town take courage, and write to Diabolus, 162, 163. Who rejoices, 164-166. His adherents plot, and write to him again; the sickness still rages in Mansoul, 167-172. A consultation held by the Diabolonian Lords, and a letter sent from Diabolus to his supporters in the town, 172-178. Mansoul petitions the Prince, 180. Prywell discovers the Diabolonian conspiracy, and reveals it to Conscience, 181. The burghers entreat the Captains to make ready against the foe, 182. Preparations are made, and all followers of the enemy found in the town are imprisoned, 183-185. Diabolus has raised his army; he summons the town, 186-190. Mansoul appeals to the Lord Secretary, who says as yet her people must partake of their own devices, 190, 191. The Captains prepare for the struggle, 192. Diabolus addresses the town, 193, and is answered by the Lord Mayor, 194. He makes ready for the assault, 195. Diabolonians are executed in the town, 196. The drummer of Diabolus beats a charge against Mansoul, 197. A battle in which the victory lies with the followers of Emmanuel, 198. The Captains decide to fall on the enemy, 199. The Prince's forces are beaten back, 201. Diabolus demands entrance into the town; Willbewill declares it shall not be yielded, and forces the Diabolonians to feel his heavy hand, 201, 202. Diabolus makes another attack, and drives the Captains into the Castle, 203, 204. Mansoul is filled with Diabolus's army of outlandish Doubters, 205. The Captains defend the Castle, and the town becomes the seat of war, 206. The Lord Secretary is entreated to petition the Prince, 207. The petition is carried by Captain Credence, 209. Diabolus rages, 210, 211. Credence brings good tidings, 211. He is made Lieutenant over all the forces in Mansoul, 214. Diabolus calls a Council of War, 215-218. Credence receives a letter from Emmanuel, and the Captains rejoice, 218, 219. They go out to battle, and Emmanuel appears, wins the victory, and enters the town, 220-226. Willbewill is a terror to the Diabolonians, 226. Every bone of the Doubters is to be buried, 227. Diabolus resolves to have another bout with Mansoul, 228. His chief strength lies in his Bloodmen, 229, 230. The Diabolonian army begins the attack again, 231. Emmanuel makes ready for the battle, 233. The Bloodmen are taken by the Captains, 234. Three Doubters are still concealed in Mansoul, 235. They are discovered, tried, and sentenced to death, 237-243. Other Diabolonians are arrested, 243-246. Emmanuel speaks to Mansoul concerning its future safety, and the blessings which the town shall enjoy while it obeys its Prince, 246-252.

P. 7, l. 2. *To happen into.* To enter inadvertently.

l. 6. *Bravely.* A word with many shades of meaning expressing excellence in men or things. Here it is equivalent to 'finely,' 'pleasantly.' Shakspeare makes the Boatswain in *The Tempest* say—

‘Our ship—

Which, but three glasses since, we gave out split—  
Is tight and yare and *bravely* rigg'd as when  
We first put out to sea.’ Act V, Sc. i, l. 222.

And Celia says jestingly in *As You Like It*, Act III, Sc. iv, l. 43, ‘O, that's a *brave* man! he writes *brave* verses, speaks *brave* words, swears *brave* oaths, and breaks them *bravely*.’ Cf. ‘Handel's great choruses, which are the *bravest* music after all.’ *Letters of Edward Fitzgerald*, 1889. p. 126.

l. 9. *Complexion.* Disposition, temperament.

l. 19. *Native.* Like a native. As familiar with the country as its natural inhabitants.

P. 8, l. 1. *Gallant.* Fine, noble.

l. 2. *Delicate.* Pleasant. Latin *delicatus*, luxurious: allied to *delicia*, pleasure, delight.

l. 5. *Original.* Origin. So in *The Canterbury Tales*.—

‘O original of our damnation?’

*The Pardoners Tale.* l. 12434.

l. 12. *Top-piece.* Masterpiece, chef-d'œuvre.

l. 19. *Metropolitan.* Chief ruler, or chief town, metropolis, mother-city; from the Greek *μητρο-* and *πόλις*. In English ‘metropolis’ almost always signifies, not a mother-city, but a capital city. Shakspeare only uses the word once, when he puts it into the mouth of Pandulph, who speaks of ‘The great *metropolis* and see of Rome.’ *King John*, Act V, Sc. ii, l. 72. Otway, like later writers, employs it in reference to London. Cf. *The Atheist*, Act I, Sc. i, ed. 1728, vol. ii. p. 21: and Bishop Hall incorrectly alludes to London as ‘our Mother city.’ See quotation in E. B. Jupp, *Hist. Acc. of Company of Carpenters*, p. 83.

l. 26. *Copious.* Spacious. Old French *copieux*, Latin *copiosus*, plentiful.

P. 9, l. 5. *Answerable.* In accordance with. A word of frequent occurrence in the writings of Bunyan's contemporaries.

l. 10. *Adjoyn.* To add to. Old French *adjoindre*, Latin *ad-iungere*, to join to.

l. 23. *A most raving prince.* Raving is still used for ‘violent,’ ‘raging,’ ‘uproarious,’ in South Yorkshire and elsewhere. It is derived from the Middle English *raven*, Old French *râver*, to talk irrationally,

to rave: and is probably cognate with the Spanish *rabiár*, to rave, a verb formed from the substantive *rabia*, rage, and allied to the Latin *rabies*, rage, *rabere*, to rage.

l. 35. *Luciferian*. An adjective formed from 'Lucifer' (see *Isaiah* xiv. 12), which name has been bestowed on the devil by Christians from the days of St. Jerome.

l. 36. *Infirled as hell itself*. See *Isaiah* v. 14.

P. 10, l. 6. *Breaks his mind*. In modern language we should say 'reveals his intention,' but Bunyan's phrase is good idiomatic English. A similar locution is to be found in the *Paston Letters*, 'To whom she brake hyr harte, and tolde hyr that she sholde have hadde Master Paston,' iii. 118. We find also in *The Spectator*, No. 455, 1712, 'She began to break her mind very freely both to me and to her servants.'

l. 11. *Rendezvoused*. Called or brought together at an appointed place. French *rendez-vous*, a predetermined meeting-place. Both the noun and the verb occur repeatedly in Civil War pamphlets, and Bunyan must have become familiar with them during his experiences as a soldier.

l. 16. *In the very Nick and first Trip*. Just at the moment they were making their first attempt. 'In the nick of time' is still a current phrase. *Trip*, a step, or a first effort, is the substantival form of *trip*, to step lightly, Middle English *truppen*. Cf. *trap*, a snare into which an animal 'steps,' or puts its foot.

P. 11, l. 11. *Whether they had best all of them to show themselves*. The *to* in this line, and in two subsequent sentences, is superfluous according to modern usage.

l. 24. *To wit*. That is to say. Middle English *witen*, Anglo-Saxon *witan*, to know.

l. 29. *Frighted*. Terrified. 'The frightened deep' occurs in *Paradise Lost*, Book II, line 994.

P. 12, l. 3. *Kascal*. Mean, vile, rascally. The Middle English *raskaille*, the common herd, was a term of the chase applied to certain animals not worth hunting. It came into the language from a French form which has now disappeared, but there is little doubt that the missing word was a derivative from the lost Low Latin *rasciare*, a frequentative form of *rasum*, supine of *radere*, to scrape. Cf. the Provençal, Spanish, and Portuguese *rascare*, to scrape. Hence *rascal*, as a substantive, means a knave, one of the 'scrapings' or dregs of humanity, and as an adjective 'low,' 'good-for-nothing.'

l. 5. *Alecto*. One of the three Furies introduced by Bunyan into the story of Mansoul.

Ib. *Apollyon*. 'The angel of the bottomless pit,' Απολλύων, *Revelation* ix. 11. This is the only passage where the name occurs in Holy Scripture. See W. Smith, *Dict. of the Bible*, under *Asmodeus*.

l. 11. *Beelzebub*. Βεελζεβούλ, the title of a heathen deity, to whom the Jews ascribed the sovereignty over evil spirits. See W. Smith, *Diet. of the Bible*, under *Beelzebul*.

l. 30. *As familiar . . . as now is the Bird with the Boy*. Probably a proverbial phrase connected with the saying—

‘Who may have a more ungracious lyfe  
Than a chyldis bird and a knavis wyfe?’

1523 Skelton, *Carl. Laurel*, 1452, as quoted in Murray’s *New Eng. Dict.* under *Bird*; and with another saying of similar import :—

‘A Chyldys Byrde, and a Chorlys Wyfe,  
Hath ofte sythys sorow and mischaunce.’

1632 Ashmole, *Theatr. Chem.* lxii. 225, *New Eng. Dict.* under *Bird*.

l. 36. *For that*. Because.

**P. 13**, l. 2. *Legion*. See *Mark* v. 9.

l. 4. *What time of day’ twill be with us*. A popular expression, similar to the vulgar ‘I’ll show him what o’clock it is,’ which is still familiar to our ears. See p. 216, l. 10.

l. 22. *This went as current down*. As easily, or readily, down.

l. 35. *Tiriphone*. The second character introduced by Bunyan into his Christian allegory from the realms of classical myth.

**P. 14**, l. 5. *Perspection*. Observation by means of the eye-sight, a word derived from the Latin *perspectus*, pp. of *per-spicere*, to look through.

l. 6. *Ambuscado*. An affected refashioning of *ambuscade* after the Spanish, which was common in the seventeenth century, but has now become archaic.

l. 33. *Captivated*. Made captive.

**P. 16**, l. 13. *Then stood forth he, Mr. Ill-pause*. The *he* in this sentence is one of the seemingly slight, but really impressive touches, which give vivacity and credibility to the allegory.

l. 26. *Bowels*. Heart, centre, interior.

l. 29. *Congee*. Properly a reverential salute on parting; from the French *congē*, leave of absence, dismission; Low Latin *comiatus*, leave, permission; the same as the Latin *commeatus*, a travelling together, also leave of absence, which is formed from *com-* (cum), together, and *meatus*, a course, from pp. of *meare*, to go. Here, however, *congee* merely means a low bow.

**P. 17**, l. 17. *Taken with*. Pleased or delighted with. An idiom still constantly heard in familiar conversation.

l. 29. *Deceivable*. Deceitful. Milton uses the word in the sense of subject to deception, when he makes Samson speak of himself as ‘blind,

and thereby *deceivable*,' *Samson Agonistes*, l. 941; but it has the meaning of deceptive in an earlier passage of the same poem:—

‘ O ever-failing trust  
In mortal strength! and oh what not in man  
*Deceivable* and vain.’ l. 348.

l. 38. *Bramble*. See *Judges ix. 14, 15*.

P. 18, l. 6. *Hold*. A stronghold, a safe abode. So in *Revelation xviii. 2*, ‘ . . . Babylon the great is fallen, is fallen, and is become the habitation of devils, and the *hold* of every foul spirit . . . ’

l. 14. *New modelling*. A political phrase derived from the ‘New Model Army,’ which was formed after the passing of the Self-Denying Ordinance of 1644-5 prevented all members of Parliament, with some few exceptions, serving in a military capacity. Bishop Geo. Lavington’s *Enthusiasm of Methodists and Papists Considered*, which was first published in the middle of the eighteenth century, contains an instance of the term applied in a theological sense: ‘ Persons of a fickle and inconsistent humour; these are naturally fond of innovations, acting by starts, and sudden flights; and always prepared for the reception of every pretender, that sets up for *new-modelling* religion.’ Ed. 1820, p. 298. Cf. Lingard, *Hist. Eng.*; Paris Ed. 1826, vol. vi, p. 100.

P. 19, l. 6. *A tongue as bravely hung*. As skilful a tongue. This saying probably contains a reference to the tongue, or clapper, of a bell, which ought to be so adjusted that it produces the most melodious sound possible from the surface it strikes upon.

l. 11. *Degenerated*. Become worse, declined in virtue. Here used to denote fallen away from the cause of Shaddai.

l. 20. *The now King*. The present king.

l. 26. *Debauch*. To corrupt, to seduce into evil.

P. 20, l. 34. *He hath now shaken his hands of us*. Rid himself of all connexion with us. Possibly Bunyan may have had the words of Isaiah, ‘ . . . It shall be afraid and fear because of the shaking of the hand of the Lord of hosts, which He shaketh over it’ (xix. 16), running in his mind when he chose this metaphor in preference to the more ordinary ‘ washed his hands,’ which has become a common idiom among all Christian peoples (see *Matthew xxvii. 24*). Both phrases are expressive of a natural symbolic action on the part of one disclaiming responsibility.

P. 21, l. 5. *Penned-up*. Limited or restricted in action. In Bunyan’s England nearly every village formed the heart of a group of small enclosures shut in by a hedge provided with gates giving egress to the open grass and plough-land of the community. As a consequence of this arrangement, the cattle and pigs, which had free range on the un-

inclosed fields after the harvest, had to be *penned up* during the spring and summer months to prevent them injuring the crops. The following entry illustrative of the local laws in force with regard to stray animals is quoted from the *Manor Orders* of Scawby in Lincolnshire, 1597. 'It. that euery one that hath any swyne shall haue sufficient styes that they be kept out of thee Corne, in paine of Euery default soe seene iijs 4d.' In the records of the Manor of Bottesford, in the same county, similar orders constantly occur; for instance, in 1578 there is an entry, 'Item that euery man have a sufficient swyne cotte before mayday next, in payne of iijs iiijd . . . . Item that none shall kepe any diseased horses or mares goinge of the common pastures in payne of vjs viijd.' Other examples may be found in the *Court Rolls* of the Manor of Scotter, 1556, e.g., 'It ys ordered that euerye Inhabitant withyn the towne of Messingham shall make ther swyne styes sufficiently from tyme to tyme hereafter, and keipe ther swyne therein vpon the nyght tyme, and set theyme before the swyne-hyrde euery daye when he goeth, vpon payne of euery defalt xij toicies quoties.' From the above extracts it may be seen that Diabolus wishes to suggest to the men of Mansoul that their liberty has been curtailed until they resemble a herd of swine or cattle fastened up to prevent them enjoying the benefits reserved for their master's delectation.

1. 15. *Crew*. A company of persons, a throng, generally applied in a bad sense. Spenser, however, has

'A noble crew about them waited rownd.'

*The Faerie Queene*, Book I, Canto xii, stanza v.

In Shropshire and South Cheshire *crew* is a pen for ducks and geese, cf. G. F. Jackson, *Shropshire Word-Book*, 1879, p. 104, and T. Darlington, *The Folk-speech of South Cheshire*, 1887, p. 162; while in Nottinghamshire and Lincolnshire *crew-yard* is the common name for the fold-yard in which bullocks are kept during the winter. In both these cases the word probably once suggested the idea of animals collected together in a crowd.

1. 36. *Nor in his occasion*. Occasion, in the sense of incidental requirement or need, is used by Shakespeare, Dryden, and Swift, among other authors.

P. 22, l. 5. *Betimes*. Early, at an early period. 'And they rose up betimes.' *Genesis xxvi. 31*.

1. 33. *What a desperate one this Willbewill was*. Desperate is here outrageous or reckless. The character of 'my Lord Willbewill,' with his glowing zeal, first for Diabolus, and then for Emmanuel, brings to mind Lord Lytton's biting couplets:

'Ready alike to worship and revile,  
To build the altar, or to light the pile;

Now mad for patriots—hot for revolution,  
Now all for hanging and the Constitution.'

*The New Timon*, Part I, iii.

1. 36. *Liege Lord*. A liege lord was, properly speaking, the lord of a free band, and his *lieges* were privileged men, faithful to him, but free from other service. Old High German, *ledic*, *lidic*, free, especially from all obligations of service. *Liege* has, however, acquired the signification of ‘subject’ from a confusion with the Latin, *ligatus*, bound.

P. 23, l. 4. *To death*. To the extremity, or to the utmost point.

l. 22. *Cry up*. See note, p. 61, l. 21.

l. 23. *An abject*. A mean, worthless person, a cast-away. ‘. . . . . The *abjects* gathered themselves together against me . . . .’ *Psalm xxxv.*

15.

l. 25. *Vassals*. The original sense of *vassal* was servant, Middle English *vassal*, French *vassal*, a subject, or tenant, from the Low Latin *vassalus*; extended from the Low Latin *vassus*, *vassus*, a servant. Bunyan seems to use the word loosely to imply rabble, or multitude, perhaps regarding the members of the ‘rascal crew’ who submitted to the dictation of Willbewill as his retainers and underlings.

l. 33. *Like to like quothe the Devil to the Collier*. An old English proverb which also occurs in German, ‘‘Gleich und Gleich gesellt sich gern,’’ sprach der Teufel zum Köhler.’

P. 24, l. 19. *Havock*. Cf. ‘As for Saul, he made *havock* of the church,’ *Acts viii. 3*.

l. 22. *Civil and Natural Documents*. Here *Documents* are precepts, instructions, French *document*, Latin *documentum*, a proof, an example, from the Latin *docere*, to teach, to shew. In modern English the meaning is almost invariably a paper, or parchment, containing written instructions or evidence.

l. 23. *Relative severities*. The punishments following on an infringement of the moral teaching and legal obligations once inculcated in Mansoul.

l. 27. *Like to the sensual sow*. See 2 *Epist. Peter*, ii. 22.

P. 25, l. 5. *Being wholly at his beck, and brought wholly to his bow*. That is, being ready to obey his slightest gesture. *Beck*, a mute signal or significant gesture, and *beck*, to *beckon*, Middle English *becknen*, Anglo-Saxon *bécnan*, *beácnian*, to make a sign, are derived from the Anglo-Saxon *bécn*, *beácn*, a beacon, a token or sign. Chaucer says—

‘Than peine I me to stretchen forth my necke,  
And est and west upon the peple I becke,  
As doth a dove, sitting upon a berne.’

*The Pardoneres Tale*, l. 12329.

Milton gives us an example of the substantive :

‘Quips and cranks, and wanton wiles,  
Nods, and *becks*, and wreathed smiles.’

*L'Allegro*, l. 28.

l. 22. *Naturally*. By the effect of nature in contradistinction to by the effect of grace.

l. 25. *He never could savour*. He never could like, or relish. Old French *savour*, later *savoir*, from the Latin *saporem*, acc. of *sapor*, taste, derived from *sapere*, to be aware.

l. 27. *Sorry*. Mean, worthless. Middle English *sory*, Anglo-Saxon *sárig*, adj., sorry, sad, sore in mind, from *sár*, sore. Compare with the Dutch *zeerig*, Swedish *sårig*, sore, full of sores. Not allied with sorrow, though the custom of spelling it with two *r*'s shows some confusion with that word.

l. 32. *Grammar and settle*. Instruct and confirm; as a scholar is instructed in the first principles of a language.

P. 27, l. 12. *Runagate*. Middle English *renegat*, an apostate, a villain; Old French *renegat*, a renegade; Low Latin *renegatus*, pp. of *renegare*, to deny again.

l. 15. *To a very circumstance*. With minute accuracy, circumstantially.

l. 25. *Varlet*. A scoundrel. *Varlet* is a word which has become greatly degraded in meaning; the Old French *varlet*, or, as it was first written, *vaslet*, a groom, a stripling or youth, was the diminutive of *vassal*.

l. 35. *They two did range and revel it all the Town over*. Bunyan here shows his innate discrimination in the choice of appropriate language. The two alliterative verbs, following so closely on ‘rebel’ and ‘runagate,’ and strengthened by the emphatic ‘it,’ give the sentence peculiar force.

P. 28, l. 18. *Capacitate*. Render capable. Cf. Cromwell’s speech to Parliament, 8 April, 1657. ‘It is you that can *capacitate* me to receive satisfaction in them.’ T. Carlyle, *Oliver Cromwell’s Letters and Speeches*, vol. iii. p. 227.

l. 24. *But by that*. But by the time that; but when.

l. 35. *Whit*. The *h* in this word is misplaced, if its etymology be considered, as it is identical with *wight*, a person, a thing, a bit. Anglo-Saxon *wiht*, a thing, a bit.

P. 29, l. 5. *Consult*. Consultation.

‘After short silence then,  
And summons read, the great *consult* began.’

*Paradise Lost*, Bk. I, l. 797.

‘It was sworn by Dugdale, that Stafford had assisted in a great

consult of the Catholics held at Tixal.' David Hume, *Hist. of Eng.* vol. viii. chap. lxviii. p. 141, ed. 1791.

l. 10. Bunyan here represents Emmanuel striking hands with his Father, according to Jewish custom, in token that he had bound himself to recover the town of Mansoul. See *Job xvii. 3*; *Proverbs vi. 1, xvii. 18, xxii. 26*.

l. 27. *Breviat*. A summary. Latin *breviatus*, pa. ppl. of *breviare*, to shorten.

P. 30, l. 1. *Take air*. To be spread abroad, to 'get wind.' 'Had he suffered his detection . . . of the guilty parties to *take air*?' Prescott. *Mexico*, VI. iv. (1864) 361, as quoted in Murray's *New Eng. Dict.*

l. 17. *After a few casts in his mind*. *Cast* is here mental revolving, mental reflection. More frequently it has the signification of device or scheme, e.g. in Chaucer:

'The derke tresons and the *castes* olde.'

*The Knights Tale*, l. 2470.

l. 36. *Nip the head*. To destroy, as by crushing the head of an animal creature.

P. 31, l. 23. *Belike*. Probably, in all likelihood. Wordsworth has the word in *The Pet-Lamb*—

'Things that I know not of *belike* to thee are dear.'

l. 25. *Boggle*. To hesitate, to stickle. A secondary meaning from the verb *boggle*, to start with fright, as a horse does when it shies at a *boggle*, *bogle*, or spectre. 'But I *boggle* about going twenty miles, and *cui bono?* deadens me more and more.' *Letters of Edward Fitzgerald*, vol. i. p. 189.

l. 27. *A sprat in the mouth of a whale*. Then, as now, a common proverb.

l. 31. *Changelings*. Inconstant persons given to change, turncoats. Shakspeare speaks of 'Fickle changelings and poor discontents.' *First Part of King Henry IV*, V. i. l. 76.

P. 32, l. 25. *Forestall*. To anticipate, to hinder. A.S. *fore-steall*, an obstructing.

l. 26. *Bruit*. To spread a rumour, to report. Adopted from the French *bruit*, a noise, ppl. sb. belonging to *bruire*, to make a noise.

l. 27. *Of this*. By this. Cf. 'and he was eaten *of worms*, and gave up the ghost.' *Acts xii. 23*.

P. 33, l. 4. *He useth to have*. He usually, or customarily has, he is wont. Bacon says, 'And we see that in Powling of Trees, many do use to leave a Bough or two on the Top to help to draw up the Sap.' *Sylva Sylvarum*, 1664, p. 92.

l. 20. *Sitting down*. To sit down before a town is to commence besieging it. This military term is of frequent occurrence in the literature

relating to the struggle between Charles I. and the Parliament. In describing the siege of Reading, Clarendon says: ‘Upon the first sitting down before it . . . their general advised with his council of war.’ *The History of the Rebellion*, ed. 1843, p. 381.

**P. 34, l. 12.** *Learn.* Cf. *Psalm xxv. 4, 8, and cxix. 66*, as rendered in the *Book of Common Prayer*. When Prospero is recounting the benefits he has showered on Caliban, that uncouth pupil retorts:—

‘You taught me language; and my profit on’t  
Is, I know how to curse. The red plague rid you  
For learning me your language!’

*The Tempest*, Act I, Sc. ii, l. 363.

l. 38. *Twice told.* See note p. 5, l. 32.

**P. 35, l. 10.** *Aright.* The *a* in *aright* is a worn-down proclitic form of the Old English preposition *an, on*. This *a* is now rarely used, except in a few verbal constructions, and in combinations where it is treated as a prefix, and the whole word is regarded as a compound adverb.

l. 23. *Stout.* Bold, valiant. Middle English *stout*, Old French *estout*, stout, bold; Old Dutch *stolt*, *stout*, stout, bold. Cognate with the German *stolz*, proud.

l. 26. *Maul.* A mace or war-club. Derived through the French from the Latin *malleus*, a hammer. ‘A man that beareth false witness against his neighbour, is a *maul*, and a sword, and a sharp arrow,’ *Proverbs xxv. 18*. Cf. also the passage in the *Pilgrim’s Progress* where the Giant *Maul*, who ‘did use to spoil young Pilgrims with Sophistry’ beats Mr. Great-heart to his knees with a stroke of his club.

**P. 36, l. 5.** *Brunt.* Onset, charge, shock of battle. The origin of the word, which has not been traced back beyond the fourteenth century, is unknown. It is possibly onomatopoetic, like various other *br*-words implying sharp application of force; or, it may have some association with *burnt* (in Scotch *brunt*), as if the ‘chief brunt’ were ‘the hottest’ of the fight. Cf. Murray, *New Eng. Dict.* under *Brunt*.

**P. 37, l. 5.** *Rough-hewn.* Rugged, strongly-built; able, like the Moor of Venice, to face battles, sieges, fortunes, and most disast’rous chances.

l. 5. *Break the ice.* So also in *The Taming of the Shrew*, Act I, Sc. ii, l. 267—

‘And if you break the ice and do thisfeat.’

l. 13. *Scutcheon.* An escutcheon, a painted shield. Old French *escussion*, derived through the lost Low Latin acc. *scutionem* from the Latin *scutum*, a shield.

l. 27. *With an axe laying at the root thereof.* Bunyan here falls into the common error of confounding the verbs *lie* and *lay*.

**P. 38, l. 33.** *Cunning.* In this passage *cunning* bears its original signification of knowledge or skill; Icelandic *kunnandi*, knowledge, from

*kunna*, to know. This meaning still obtains in many local dialects. In Yorkshire, for instance, a shrewd, observant animal is praised for its ‘cunning,’ and a man who is supposed to practise white-magic is a ‘cunning-man.’

P. 39, l. 4. *Gallantry*. Splendour, magnificence, brilliancy. Herrick sings in *The Sadness of Things for Sappho's Sickness* :—

‘That gallant tulip will hang down its head

. . . . .  
If Sappho droop.’

And in *Farewell Frost* he pictures a scene in which

‘every tree

Now swaggers in her leafy gallantry.’

l. 17. *For their hearts*. For very compassion. The same phrase is found in *The Merchant of Venice*, where Gratiano says of the ring he had received from Nerissa,—

‘Now, by this hand, I gave it to a youth,

No higher than thyself, the judge’s clerk,

A prating boy, that begg’d it as a fee :

I could not for my heart deny it him.’

Act V, Sc. i, l. 161.

P. 40, l. 8. *Cap-a-pic*. From head to foot, entirely. From the French *cap*, Latin *caput*, a head, and the French *pied*, Latin *pes*, a foot. The substantive *cap*, used in this sense, only occurs in one modern French phrase, ‘De pieds en cap,’ from the feet to the head.

l. 13. *And a been ready*. And have been ready. *A* for *ha*’, a worn-down form of HAVE, was in general use among authors from the thirteenth century down to the days of Bunyan. In later times it chiefly appears in representations of colloquial speech, or of local dialects :—

‘Squire’s i’ Lunnon, an’ summun I reckons ’ull ‘a to wroite?’

Tennyson, *Northern Farmer. Old Style*.

l. 17. *Push a pike*. Push of pike; close quarters. ‘Lieutenant-Colonel Bowen and others were two hours at *push of pike* standing upon the palisados, but could not enter,’ *Oliver Cromwell’s Letter*, September 14th, 1645, on the taking of Bristol. Sprigg, *Anglia Rediviva*, 1647, ed. 1854, p. 126. Another instance of the phrase is to be met with in John Vicars’s *Jehovah-Jireh*, i. 199, ‘Sir Philip Stapleton . . . . had charged it home to *push of pike* with his single troop.’ It also occurs in a *Letter of Geo. Bishop*, June 16, 1645, in *A more particular and exact relation of the victory obtained by the Parliament’s forces under Command of Sir Thomas Fairfax*, 1645, p. 2; a 4to pamphlet in the Library of Lincoln Coll. Oxford: ‘Hee [Fairfax] with Lieutenant Generall Cromwell faced about to that Wing, with some

divisions of Horse, charged bareheaded within *push of Pike*.' Herrick introduces the phrase into *Good Men afflicted Most* :—

'God makes not good men wantons, but doth bring  
Them to the field, and there to skirmishing;  
With trials those, with terrors these He proves,  
And hazards those most whom the most He loves.'

But bastard-slips, and such as He dislikes,  
He never brings them once to th' *push of pikes*.'

The pike was a long lance employed by foot-soldiers to repel the charges of cavalry till it was superseded by the invention of the bayonet.

l. 23. *Innocents*. Persons wanting in natural wit, idiots.

P. 41, l. 20. *Sped*. From the Anglo-Saxon *spélan*, to haste, to succeed.

*Ib. Bid*. An alternative form of *bade*. Cf. 'He *bid* the troopers fetch those fellows': Clarendon, *Hist. of the Rebellion*, ed. 1843, p. 505.

l. 24. *Kept close*. Remained shut up within the town. *Close* is descended from the Old French *clos*, pp. of *cloure*, to shut in. Hence Bunyan's use of it is perfectly accurate.

P. 42, l. 12. *Big and Ruffling words*. boastful and violent language. To *ruffle* was formerly used in the sense of to bluster, to be turbulent, and a *ruffler* was a swaggering bully, or other disorderly person.

l. 20. *Lift up the heel*. Quoted from *Psalm xli. 9*: 'Yea, mine owne familiar friend in whom I trusted, which did eate of my bread, hath *lift vp his heele* against mee.' *Authorized Version*, 1634.

P. 44, l. 27. *Broad seal*. The great seal, or official seal of a king or subordinate ruler, by which the more important official documents were authenticated; as distinguished from the *secretum* or privy seal. Here, the impression of the seal attached to a written warrant or authority.

l. 29. *Carry it to you*. Behave to you. In Modern English we still retain *carry* and *carriage* in certain expressions relating to bodily deportment, and we continue to speak of 'carrying things with a high hand,' but both the verb and the substantive have now a more limited application than they possessed in earlier days, when they were constantly employed in relation to a man's general conduct towards his fellows. Shakspeare's Sir Toby Belch says, 'We may *carry it thus*, for our pleasure and his penance.' *Twelfth Night*, Act III, Sc. iv, l. 150.

P. 45, l. 16. *Overstand*. To delay till the opportunity is past. So in Dryden's *Third Idyl of Theocritus*, l. 84,—

'Hers they shall be, since you refuse the price:  
What madman would *o'erstand* his market twice.'

**P. 47, l. 9.** *Fore-bespeaks.* The only known instance of the word. It the prefix *fore* is used in reference to time it is unnecessary, since *bespeaks* means to betoken beforehand, to prognosticate. Probably Bunyan intended us to understand that the evil fruit proclaimed the evil nature of the tree.

**l. 20.** *If I fetch my blow.* *Fetch*, as an equivalent for to strike suddenly, to act abruptly or unexpectedly, is still to be met with in colloquial English. Shakspeare speaks of unhandled colts ‘fetching mad bounds,’ *The Merchant of Venice*, Act V, Sc. i, l. 72.

**l. 35.** *Cumber-ground.* See the parable of the fig-tree, *Luke* xiii. 7. *Cumber* is derived from the Old French *combrer*, to hinder, which in its turn springs from the Low Latin *cumbrus*, a heap, a corruption of the Latin *cumulus*, a heap. Thus *cumber* really signifies to put a heap in the way. ‘The sparing mercy of God, in continuing so sinful a *cumber-ground*,’ *Diary of Ralph Thoresby*, 1677-1724, ed. Hunter, vol. ii. p. 1; and again at p. 304, ‘I, an useless unprofitable *cumber-ground*, am left behind.’

**P. 49, l. 27.** *With bag and baggage.* A military term denoting all the property of an army collectively. Originally said to the credit of an army or general who made an honourable retreat without surrender of anything. Now used depreciatively to express the absolute character of any one’s departure, with the under-lying feeling, ‘and a good riddance too.’ Cf. *As You Like It*, Act III, Sc. ii, l. 170.

**P. 50, l. 18.** *Ward.* The guard or watch. A.S. *weard*, a guard, a watchman, a defender.

**l. 20.** *They mattered no words of the Captains.* That is, they paid no heed to the words, but treated them as of no importance.

**l. 26.** *To try it out.* To fight it out, to bring to a final decision.

**l. 35.** *Two great guns, the one called High-mind, and the other Heady.* In the seventeenth century and previously, it was the custom to name cannon as we now do ships. In 1646, among other guns at Newark was ‘One very great Piecee of Ordnance, commonly called *Sweetlips*,’ Rushworth, *Hist. Coll.* vi. 271. ‘The great iron murderer, called Muckle-Megge,’ is mentioned in the list of the ordnance, arms, &c., taken in Edinburgh Castle in December, 1650, when ‘the good hand of God,’ using His Excellency the Lord General Cromwell as an earthly instrument, gave that stronghold over to the Parliament, *Cromwelliana*, p. 99. This gun was the well-known ‘Mons,’ or ‘Mons Meg,’ which is supposed to have been used at the siege of Dumbarton (1489), and at Norham (1497). Another cannon bearing a feminine sobriquet, ‘De dulle Griete’ = ‘Mad Maijory,’ is shown at Ghent, and at Londonderry there is a gun called ‘Roaring Meg,’ a relic of the famous defence in 1689. T. Dickson, *Accounts of the Lord High Treasurer of Scotland*, A.D. 1473-1498, vol. i. p. cxx.

P. 51, l. 4. *Made no question.* Did not doubt.

P. 52, l. 3. *Bid.* See note, p. 41, l. 20.

l. 7. *Listed.* Enlisted. The popular form of the word during the Great Rebellion. ‘The horse are to be *listed* on Thursday next at the Christopher in St. Alban’s’—1644, *Hist. MSS. Com. Rep.* vi. p. 36, col. ii. ‘Two new *listed* souldiers in Col. Deane’s Regiment, Henry Matthews, and Robert Rowe, were this day tryed by a Court Martial’—1648, Rushworth, *Hist. Coll.* vii. 1369.

l. 13. *Sally-port.* The gate in a fortified place from which the besieged troops sally against the enemy. Middle English *salien*, French *saillir*, to issue forth, to leap; Latin *salire*, to leap; and French *porte*, Latin *porta*, a gate.

l. 28. *Then he sent them to ward again.* Then he sent them to prison; put them under a guard. So, among other Biblical instances, in *Numbers* xv. 34, where it is recorded that the man who gathered sticks upon the Sabbath day was put in ward, ‘because it was not declared what should be done to him.’

l. 35. *Captain Anything.* In the *Pilgrim’s Progress*, *Mr. Anything* was a kinsman of *By-ends*, who lived in the town of *Fair-speech*.

P. 53, l. 8. *Ancient-Bearer.* A standard-bearer. *Ancient*, in the sense of a standard or a standard-bearer, being a corruption of *ensign*:

‘the Erle of Northumberland, he had in his *ancyent*  
the halfe moone in sight soe hye.’

*The Risinge in the Northe*, Bishop Percy’s *Folio Manuscript*, vol. ii. p. 214.

‘That no Recusant convict . . . shall bear any Office or Charge, as Captain, Lieutenant, Corporal, Sergeant, *Ancient-bearer*, or other Office in Camp, Troop, Band or Company of Souldiers.’ *Statute, III James I*, chapter v, section 8.

l. 23. *Carriages.* Baggage-waggons and other vehicles for transporting the impedimenta of the besiegers. Cf. ‘We . . . entrenched our *carriages* and waggon-borough,’ Patten, *Exped. to Scotl.* 1548 (*Eng. Garner*, iii. 103); quoted by T. L. O. Davies, *Suppl. Eng. Gloss.*, 1881, p. 711.

l. 37. *A Winter by itself.* A winter to be remembered apart from all others as a season of special distress.

P. 54, l. 25. *There was a blast, and a burning instead of beauty.* *Blast* is here blight; Middle English *blast*, Anglo-Saxon *blæst*, a blowing. The country folk of Lincolnshire still speak of a witch ‘blowing a blast’ on any person or thing which she desires to cripple or otherwise injure.

l. 37. *Colour.* Pretence, excuse. ‘This was a piece of Justice upon

these two for the Example of others, who, under the colour of being Souldiers, care not what knavery they act'—1648, Rushworth, *Hist. Coll.* vii. p. 1369.

P. 55, l. 38. *Harness.* Armour. Old French *harnas*, *harnois*, armour. Cognate with the Welsh *haiarn*, Irish *iaran*, iron.

P. 56, l. 12. *Harbor.* A shelter, a place of security. A word of Scandinavian origin. Icelandic *herbergi*, a harbour, literally 'army-shelter,' from the Icelandic *herr*, an army, and *barg*, pt. t. of *bjarga*, to shelter. In *Piers the Plowman* (E. E. Text Soc.), C. xii. 247. we read,

' . . . . holychurche, herbergh to alle that ben blessedē.'

P. 57, l. 17. *IWho.* Used instead of *whom*. A common error at the present day.

l. 38. *At their points.* In close contest. To *come to points*, is to fight with swords. 'They would have *come to points* immediately, had not the gentlemen interposed,' Smollett, *Sir L. Greaves*, ch. iii; quoted by T. L. O. Davies, *Supp. Eng. Gloss.*, p. 502.

P. 58, l. 9. *If we rub over this brunt.* If we surmount this difficulty. See note, p. 36, l. 5. To 'rub through' is a still-surviving idiom; and the substantive *rub*, a hindrance, a difficulty, will remain classical English until Hamlet's soliloquy has died out of remembrance.

l. 26. Marginal note. *Hubbub.* Formerly also spelt *whoobub*, a confused noise. The word is a reduplication of *hoop*, or *whoop*, to shout.

P. 59, l. 7. *Run.* Used for *ran*. A common error.

l. 12. *Quashed.* Here apparently used for quenched, but it may merely mean subdued. Middle English *quaschen*, Old French *quassier*, to break, to quash, from the Latin *quassare*, to shatter.

P. 59, l. 36. *Unsavory.* Displeasing, disgusting.

P. 60, l. 15. *Malapert.* Forward in speech, ill-bred. From the Old French *mal apert*; derived from the Old French *mal*, ill, and *apert*, open, expert, skilful. Hence 'malapert language' is the language of one who is ill-skilled in proper behaviour.

P. 61, l. 7. *Peevish.* The meaning of *peevish* was formerly more comprehensive than it is at the present date. It frequently denoted perverse, impracticable, obstinate; Middle English *peuisch*, *peuyesshe*, uncouth, perverse; originally signifying making a plaintive cry; from the Lowland Scotch *peu*, to make a plaintive noise. Cf. *peewit*, the lapwing, named from its peculiar cry.

l. 19. *Presently.* At the present moment, without delay.

l. 21. *They then began to cry up parties again.* To 'cry up' is to applaud, to acclaim, while to 'cry down' is to deprecate, to decry.

Nothing can be more life-like than Bunyan's delineation of the sudden outbreak of hostilities between the two contending parties, with all its stirring incidents, from the knock-down treatment endured by Mr. Conscience to the injuries inflicted on Mr. Anything and old Prejudice. So vivid is the description, that the reader is convinced it can only have been sketched from the memory of a struggle in which the 'dreamer of dreams' had himself participated, and experienced the true Homeric delight in battle.

l. 25. *Bickermen*. A bickering, a skirmish. A word of uncertain origin, according to Murray's *New Eng. Dict.*

l. 30. *Harquebus*. A kind of gun resembling a musket, which was supported on a rest by a hook of iron attached to the barrel. Cf. C. James, *Universal Military Dictionary*, 1816, under *Arquebuse*. French *arquebuse*, Walloon *harkibuse*, a dialectal variation of the Dutch *haakbus*, literally 'a gun with a hook'; Dutch *haak*, a hook, and *bus*, a hand-barrel, a gun.

l. 31. *Wanted to take his aim aright*. Failed to take aim correctly. To *want* now frequently stands for to desire, but its older meaning is to lack, to be deficient. Middle English *want*, deficient; Icelandic *vant*, neuter of the adjective *vanr*, lacking; akin to the Anglo-Saxon *wan*, *won*, deficient, and to the Modern English *wane*, to decrease.

P. 62, l. 3. *Broil*. A tumult. French *brouiller*, to jumble, to confuse.

l. 5. *Malapertness*. See note, p. 60, l. 15.

l. 15. *Claps them both up in prison*. To 'clap' is to make an abrupt noise; hence, to act with sudden energy. To 'clap up in prison' is to imprison with promptitude or high-handedness.

l. 17 and marg. note. *Kout, revel-rout*. A brawl, an uproar. The more ordinary signification of *rout* is a tumultuous crowd or troop. Latin *rupta*, pp. of *ruptus*, broken; from *rumpere*. This Latin *rupta* came to mean a flying mass of disorganised soldiery, and afterwards, a fragment of an army, a troop, a crowd. *Revel-rout* is a disorderly riot. Middle English *reuel*, Old French *revel*, pride, rebellion, disorder; from the Old French *reveler*; to rebel, to riot, from the Latin *rebellare*, to rebel.

l. 30. *Inclinable*. Favourably disposed.

l. 32. *Ruggedness*. Harshness, roughness, severity. See p. 97, l. 14; p. 143, l. 12; p. 229, l. 26.

‘Nay, look not ruggedly upon me;  
I am made up too strong to fear such looks.’

Beaumont and Fletcher, *The Woman-Hater*, Act V, Sc. v, p. 451, ed. Darley, 1862, vol. ii. p. 451.

P. 63, l. 11. *Carriages*. Behaviour. See note p. 44, l. 29.

l. 19. *Stay the bottles of heaven*. ‘Who can number the clouds in wisdom? or who can stay the bottles of heaven?’ Job xxxviii. 37.

l. 34. *And so be made to sneak*. Middle English *sniken*, Anglo-Saxon *snican*, to creep.

P. 64, l. 8. *The ball is at thy foot*. The image here is derived from the game of foot-ball.

l. 14. *Quash*. Subdue. See note p. 59, l. 12.

l. 16. *Consult*. See note p. 29, l. 5.

P. 69, l. 9. *The Captain's armour was of proof*. That is, of such excellent quality that it had withstood the tests applied to try its efficiency.

l. 11. *Reformades*. A military term borrowed from the Spanish *reformado*=one who engages in military service, though not in actual commission. The *reformades* or *reformados* of the Great Civil War were officers of disbanded regiments who continued their connection with the army, still being in the way of preferment. ‘Resolved, . . . that the Earl Craford’s Troop, and those other Officers in the Army that go by the Name of *Reformado*, are an unnecessary Charge and fit to be spared.’—*Commons Journals*, Nov. 30, 1640. Several pamphlets also have the word on their title-pages, as, for instance, ‘*Reformado, precisely Characterised*,’ 1643; ‘*The Disconsolate Reformado*,’ 1647; and ‘*The Reformado’s Remonstrance*,’ 1647. See *Catalogue of Printed Books in the British Museum*, 1817. Bunyan seems to use *Reformades* with the signification of angelic volunteers serving for or against Emmanuel from motives of personal affection or dislike. See p. 82, l. 5, and p. 184, l. 33.

l. 16. *Withal*. Likewise, at the same time. Middle English *with*, with, and *alle*, dative case of *al*, all. Portia tells the Prince of Morocco in *The Merchant of Venice*, Act II, Sc. vii, l. 11,—

‘The one of them contains my picture, prince:  
If you choose that, then I am yours *withal*.’

P. 71, l. 38. *Leaguer*. The camp, the encamped army. Dutch *leger*, a lair, a camp.

P. 72, l. 1. *Huffed*. To *huff* is an imitative word like *puff*, originally meaning to blow, to blow hard, hence to bluster, to behave with insolence. Cf.

‘To be expos’d i’ th’ end to suffer  
By such a braggadocio *huffer*.’

Butler, *Hudibras*, Pt. II, c. iii, l. 1034.

R. Thoresby speaks of meeting ‘with a *huff* from Mr. D. in reference to the printer,’ 1714, *Diary*, vol. ii. p. 244.

P. 72, l. 35. *Poor hearts.* Once commonly used to express compassion and pity. In *The Pilgrim's Progress*, Christian says of Little-Faith, 'Tis a wonder he did not die with grief, *poor heart*.'

P. 74, l. 10. *Sent of him.* See note p. 32, l. 27.

P. 75, l. 20. *I put in and became a surety.* In other words, I interposed and undertook the obligation of making amends.

P. 77, l. 26. *Rams.* Battering-rams.

l. 38. *Stiff.* Obstinate, unyielding.

P. 80, l. 9. *Lay their heads together.* A well-known idiom, which is also found in *The Taming of the Shrew*, Act I, Sc. ii, l. 139, 'See, to beguile the old folks, how the young folks lay their heads together.'

l. 16. *Salved.* Solved. In the facsimile of the first edition of Sir Thomas Browne's *Religio Medici* this mode of spelling occurs twice. 'They who to *salve* this would make the Deluge particular, proceed upon a Principle that I can no way grant,' p. 51. 'But Moses decided that question, and salv'd all with a new terme of creation,' p. 85.

P. 81, l. 24. *The word.* The word given as the signal for attacking the enemy; the charging-cry, or field-word. The name of God was frequently thus used in the battles between Charles I. and the Parliament. At Edgehill the Roundheads had no onset-cry, but the Cavalier word was 'For God and the King,' John Vicars, *Jehovah-Jireh*, i. 201. At the assault on Nantwich, January 17, 1644, the Royalist war-cry was 'God and a good cause,' Malbon's *Memorials of Civil War in Cheshire*, Record Soc., vol. xix. p. 106; while at Marston Moor 'The Field-word given by the Prince was *God and the King*; by the other Party, *God with Us*,' Rushworth, *Hist. Coll.*, vol. v. p. 633. At Naseby the Parliamentary word was 'God our strength,' and that of the enemy 'Queen Mary,' Rushworth, *Hist. Coll.*, vol. vi. p. 42. The last known instance of a personal war-cry being used in a private feud occurred in 1631, in a riot concerning tithes, when Sir Francis Foljamb's retainers beat the plaintiff's work-folks, and carried away the tithe corn in dispute to the cry of 'A Foljamb, a Foljamb,' Rushworth, *Hist. Coll.*, vol. iii. App. p. 40. Consult M. A. Denham's *Slogans and War and Gathering Cries*, Newcastle, 1851.

l. 27. *Amain.* With full force, with strength; from the Middle English *main*, Anglo-Saxon *mægen*, strength.

l. 31. *Entertained.* Employed, occupied. Old French *entretenir*, Low Latin *inter-tinere*, to entertain; literally, 'to hold or keep among.'

P. 82, l. 37. *Stickler.* One who persists obstinately; formerly one who parted combatants, or settled disputes between two who were fighting. A corruption of the Middle English *stighlen*, *stighthilen*, to order, arrange, govern, subdue, which is a frequentative of the Anglo-Saxon *stihtan*, *stihtian*, to control.

P. 83, l. 13. Took away the hearts. Took away the courage.

l. 22. Brain-pan. The skull. ‘She is the very Pallas that flewe out of Jupiter’s braine-pan,’ John Marston, *Antonio and Mellida*, Act II, vol. i. p. 21, ed. 1856.

P. 84, l. 9. I will bend Mansoul to thy bow. See note p. 25, l. 5.

l. 25. Lecturers. The lecturers of Puritan England were preachers whose duty it was to expound religious dogma without undertaking any settled pastoral charge. About the year 1626, when ‘one Dr. Preston’ exercised predominant influence among the Puritans, a design was formed ‘for the establishment of Lectureships in market towns; and more especially, in those which were privileged to send Burgesses to Parliament.’ Laud, however, regarded the scheme as a device for overthrowing church-government; and the corporation which had been formed for the purchase of impropriations with a view of providing funds for the work, was consequently put down by the Court of Exchequer. See C. W. Le Bas, *Life of Archbishop Laud*, 1836, chap. v.

P. 85. l. 5. List. Desire, inclination, wish. Cognate with the Middle English *histen*, *listen*, to please; Anglo-Saxon *lystan*, to desire, used impersonally; from the Anglo-Saxon *lust*, pleasure. See p. 154. l. 38.

l. 10. But this is by-the-by. But this is away from the main point.

l. 24. The last card. One of the many proverbial expressions drawn from card-playing.

l. 30. I am not come to put Mansoul upon works. Cf. *Galatians* ii. 16.

l. 32. By what I have and shall do. An obscure expression. It is difficult to decide whether Bunyan intended us to read ‘By what I have done and shall do,’ or ‘By what I have, and what I shall do.’

l. 35. By the law they can obtain mercy. An error. The passage ought to run ‘cannot obtain mercy.’

P. 86, l. 11. Nonplus. One of the few cases where Bunyan uses un-English phraseology.

P. 87, l. 6. Bend therefore . . . the hottest front of the Battle against Diabolus. An expression taken from the Bible, ‘When Joab saw that the front of the battle was against him before and behind,’ 2 *Samuel* x. 9.

l. 14. The main of his power. The chief part of his power. Main, chief, principal, came into our language through the Old French *maine*, *magne*, chief, from the Latin *magnus*, great. It is a distinct word from *main*, strength.

l. 34. Irksome den. Irksome is usually ‘wearisome,’ ‘tedious.’ Middle English *irken*, to tire, from the Swedish *yrka*, to urge, to enforce; but in this passage it seems to suggest an idea of more acute discomfort than could arise from simple weariness.

**P. 89, l. 6.** *They were riveted in their fears.* One of the significations of rivet is to fasten strongly, to make immovable; French *rivet*, a rivet, from *river*, to rivet, to clench. ‘Terror riveted him to the spot’ is current English.

**P. 90, l. 20.** *Mauls.* See note p. 35, l. 26.

**P. 91, l. 7.** *Splinters.* Fragments. Swedish *splint*, a kind of spike; Danish *splint*, a splinter, from the Swedish *splinta*, to splinter; Swedish dial. *splitta*, to split.

l. 35. *They had been in with.* Engaged in the affair with.

**P. 96, l. 31.** *White as a clout.* So in *Romeo and Juliet*, Act II, Sc. iv, l. 218.

**P. 97, l. 32.** *Stood to it.* Adhered to the statement. According to legend, a Lincolnshire horse-dealer, who died within the last twenty years, was once giving evidence in a ‘horse case’ at the assizes, and swore, by mistake, that the animal in dispute was fifteen yards high. The judge, observing the error, corrected him. ‘Did I say yards, my lord?’ responded the witness; ‘in course I meant hands, but as I’ve sworn it I’ll stand to it.’

l. 33. *Out.* In error.

**P. 98, l. 1.** *Some of them had got this story by the end.* The reference is to spinning; in which handicraft an end of flax, tow, or wool is drawn from the distaff towards the spinner, who forms it into thread by twisting it between the finger and thumb. Cf. p. 209, l. 24.

**P. 103, l. 9.** *Struck into their dumps.* *Dumps* was not always employed in the ludicrous sense which now attaches to it. As late as the end of the seventeenth century it expressed serious melancholy. Swedish dial. *dumpin*, melancholy; originally pp. of *dimba*, to reek. Allied to damp; cf. ‘to damp one’s spirits.’

l. 11. *Death seemed to sit on some of their Eyebrows.* Death appeared to be close to them.

**P. 104, l. 2.** *Mourning-weeds.* Mourning-garments. *Weed* is an old word for clothing, from the Anglo-Saxon *wéde*, neuter, *wéd*, feminine, a garment. Literally something that binds, or is wrapped round.

l. 7. *In tumultuous wise.* *Wise* is way, manner; Middle English *wise*, Anglo-Saxon *wise*, way. Original sense, ‘wiseness’ or skill.

**P. 107, l. 3.** *Tabor.* A small drum. French *tabour*, Spanish *tambor*, Arabic *tambír*, a kind of lute or guitar; also a drum.

**P. 108, l. 2.** *Equipage.* With what a retinue, or with what state.

**P. 109, l. 32.** *Tabret.* A small tabor.

**P. 111, l. 12.** *Were marvellously taking.* Were marvellously pleasing.

l. 27. *Carriages.* See note p. 53, l. 23.

**P. 112, l. 15.** *Furniture.* Equipments.

P. 113, l. 18. *Against their Prince . . . should come.* In expectation of the coming of their prince.

'Some say that ever 'gainst that season comes  
Wherein our Saviour's birth is celebrated,  
The bird of dawning singeth all night long.'

*Hamlet*, Act I, Sc. i, l. 158.

P. 114, l. 19. *How they should shut their hands of them.* How they should get rid of them. 'To get *shut of*, or *shot of*,' still means to get rid of, in Yorkshire and elsewhere.

P. 115, l. 34. *Outlandish.* Foreign, strange.

'Outlandische kynges þat of hym held,  
þat bowed vntil Arthures scheld.'

Rob. Manning of Brunne, *Story of England*, ed. Furnivall, p. 388, l. 11. 128. Compare with the Dutch *uitlandsch*, foreign; *uitlander*, a foreigner.

P. 116, l. 2. *They wist not.* They knew not. Anglo-Saxon *witan*, to know. The Dutch *weten* and German *wissen*, to know, are cognate forms.

l. 3. *Merry.* 'And they drank, and were *merry* with him,' *Genesis* xlivi. 34. Sir Thomas More, writing to Henry VIII in the spring of 1533, says: 'Only should my comfort be, that after my short life and your long . . . I shold ones mete your grace againe in heauen, and there be *mery* with you,' *Workes*, 1557, p. 1424.

l. 13. *Riddles.* 'Son of man, put forth a *riddle*, and speak a parable unto the house of Israel,' *Ezekiel* xvii. 2.

l. 20. *Lightened.* Enlightened.

l. 24. *Opened.* Expounded.

P. 117, l. 5. *New-model.* See note p. 18, l. 14.

P. 119, l. 38. *Doltishly.* *Dolt*, a stupid fellow, a blockhead, reaches us through the Middle English *dult*, blunt; extended from the Middle English *dul*, dull, from the Anglo-Saxon *dol*, foolish, put for *dwel*, base of pp. of the strong verb *dwelken*, to err, to be stupid. Compare with the kindred words, Dutch *dol* and Germ. *toll*, mad.

P. 120, l. 12. *A . . . pestilent fellow.* See *Acts* xxiv. 5. 'Pestilent' and 'pestilential' were two favourite terms of abuse among the rhetoricians who took part in the theological warfare which raged under the Tudors and Stuarts.

l. 37. *Stomachfulness.* Pride, stubbornness, sullen obstinacy, or resentful rage. 'Whoso hath also a proud look and high *stomach*: I will not suffer him,' *Psalm* ci. 7, according to the version in *The Book of Common Prayer*.

P. 121, l. 30. *Snub'd.* Checked, reprimanded. Middle English

*snibben*, derived from the Danish *snibble*, to reprimand; Swedish *snubba*, Icelandic *snubba*, to snub, to chide. Originally to ‘snip off’ the end of a thing.

P. 123, l. 1. *Churlish*. Surly, boorish. From *churl*, Middle English *cherl, cheorl*, a man, a man without rank, the antithesis of king, noble, gentle. Anglo-Saxon *ceorl*, a man.

P. 124, l. 10. *Thou didst loth*. Thou didst loathe.

P. 125, l. 17. *New*. A misprint for *knew*.

l. 20. *Mischief*. To injure. Cf. *Timon of Athens*, Act IV. Sc. iii, l. 475.

l. 22. *A right Diabolonian*. Right in this acceptation of the word is obsolete, unless an adjective be inserted between it and the subsequent noun, and even then the phrase has an archaic sound except in the case of such titles as ‘Right honourable,’ ‘Right reverend.’

l. 38. *Laid my mother of me*. Assisted my mother in her lying in.

P. 126, l. 1. *Gossips*. *Gossip* has here the original sense of ‘baptismal sponsor.’ Middle English *gossib, godsib*, literally ‘related in God’; *sib*, related, being derived from the old Northumbrian *sibbo*, pl. relations; which is akin to the Gothic *sibja*, relationship, and to the German *sippe*, affinity, *sippen*, kinsmen. The modern and degenerated meaning of *gossip* finds a parallel in the French *commère* (*co... mère*), a godmother, now commonly used to signify a chattering scandal-monger.

*Ib. Was*. The singular used for the plural. A common error when the substantive to which the verb relates does not immediately precede it.

l. 33. *O yes*. See note p. 246, l. 19.

P. 128, l. 5. *Besides the matter*. Aside from the point in question.

P. 129, l. 24. *Did rent and tear*. *Rent*, an old spelling of *rend*, may be frequently met with in the early editions of the Authorized Version of the Bible: e.g. ‘A time to *rent*, and a time to sow,’ *Ecclesiastes* iii. 7. Ed. Fol. 1634; and again, ‘Oh that thou wouldest *rent* the heauens, that thou wouldest come downe,’ *Isaiah* lxijij. 1.

l. 36. *Advantaged*. We now prefer to say ‘benefited,’ but ‘advantaged’ was a popular word with early post-reformation authors. Cf. *Luke* ix. 25; *1 Corinthians* xv. 32.

P. 130, l. 5. *To condole her own misery*. So also in the *Pilgrim’s Progress* in the description of *Christian’s* anguish before he meets *Evangelist*, and in the scene where *Giant Despair* beats his prisoners with the grievous crab-tree cudgel. ‘Condole’ was nearly always used transitively in the seventeenth century and earlier.

l. 6. *Evade*. Probably used here in the sense of ‘equivocate.’

l. 18. *Of concern*. Of importance.

P. 131, l. 6. *Sneak*. See note p. 63, l. 34.

l. 7. *Veil their Bonnets*. To *veil*, more properly written *vail*, is to lower. French *avaler*, to let fall down.

'And the best of our nobles his *bonnet will vail*  
Who at Rere-cross on Stānmore meets Allen-a-Dale.'

*Rokeby*, Canto III, st. xxx.

*Bonnet* comes through the French from the Low Latin *bonneta*, the name of a stuff from which caps or bonnets were made.

l. 13. *For that*. Because. We read in Bacon's *Sylva Sylvarum*, 1664, p. 113: 'The Cause is plain; *for that* all things, that grow, will grow as they find Room.'

P. 132, l. 18. *Warm man*. A man inspired with zeal or fervour. In *The Supplication of Soulēs*, Sir Thomas More says: 'Yet heare we sometime our wiues pray for vs more warmly,' *Workes*, 1557, p. 336, col. ii. The adverb bears this signification in Modern English, but the adjective has undergone some change, and a 'warm man' now is a well-to-do man, rather than an ardent patriot, like *Mr. Zeal-for-God*.

P. 133, l. 16. *In a heavy taking*. In severe distress. 'What a *taking* was he in when your husband asked who was in the basket!' *The Merry Wives of Windsor*, Act III, Scene iii, l. 191.

P. 138, l. 25. *And laid in Letters of Gold*. Inlaid with letters of gold.

l. 33. *Ringed*. An instance of the weak preterite where the strong is the received form.

P. 139, l. 16. *Documented*. Taught, instructed. See note p. 24, l. 22.

P. 140, l. 36. *Terrene*. Earthly.

P. 142, l. 16. *For the breaking of them up*. To 'break up' is to open; hence, to disclose, to interpret.

l. 37. *Formal knowledge*. Properly authorized knowledge, in contradistinction to the deductions drawn from private experience.

P. 143, l. 12. *Untowardly*. Perversely.

P. 144, l. 31. *Take, mortify, and put them to death*. Cf. *Romans* viii. 13.

l. 35. *Quit you like men*. Acquit yourselves like men.

'Samson hath *quit* himself  
Like Samson, and heroickly hath finish'd  
A life Heroick.' *Samson Agonistes*, l. 1711.

P. 145, l. 6. *The Lord Evil-Eye*. See *Mark* vii. 22. Down to the present time the inhabitants of rural England believe in the power

of casting the evil-eye, and attribute all kinds of occult malpractices to those who have inherited the faculty of 'over-looking.'

l. 7. *Mr. Witchcraft.* The name of this Diabolonian may be accepted as a proof that Bunyan, like Bacon, Bishop Hall, Richard Baxter, Sir Matthew Hale, Wesley and Sir Thomas Browne, believed in sorcery and magic; although he would perhaps have hesitated to affirm with the last mentioned of these worthies, that those who doubt of witches 'are obliquely, and upon consequence, a sort, not of infidels, but atheists:' *Religio Medici*, sect. xxx. It would have been strange indeed, if a Bedfordshire peasant born in the year 1628 had questioned the possibility of a human being forming a compact with 'goblins damn'd;' for it is notorious that a lively faith in the supernatural powers of certain old women flourishes in country districts at the present date. Many a Jack and Joe, returning home from work in the dusk of a winter's afternoon, quickens his pace while passing the lonely cottage of some old crone, and diversifies the monotony of his tramp by the recollection and anticipation of spiritual encounters, in comparison with which the meditations and the actual experiences of Tam O'Shanter are tame and ordinary. Many a woman, also, if she happens to be born of a family of hereditary witches, has to endure the odium attaching to people who 'know more than they should,' although those who look on her askance are always willing to acknowledge her inability to do away with the unholy knowledge which is her birthright.

l. 11. *Skulkers.* Middle English *skulken*, to slink, to lurk, from the Danish *skulke*, to sculk; Swedish *skolka*, to play the truant. Allied to the Icelandic *skolla*, to sculk, to keep aloof.

l. 13. *Physiognomy.* A description of the general appearance and disposition of the Diabolonians.

P. 146, l. 4. *Vagrant.* Properly speaking a wanderer; one who has no fixed habitation. Here, however, it stands for 'a man of unsettled opinions,' a theological vagabond, who may be classed with declared renegades.

l. 7. *Rife and hot for religion.* *Rife* is a word of Scandinavian origin; Middle English *rif*, Icelandic *rífr*, munificent, abundant; Old Swedish, *rif*, rife. In this passage it seems rather to have the meaning of vehement, enthusiastic.

l. 30. *Glistening.* Shining, sparkling. Middle English *glisteren*, *glistren*, to glitter. Cf. the Dutch *glinsteren*, to glitter. Spenser, Shakspere and Jonson all have it, and in *i Maccabees* vi. 39, we find, 'Now when the sun shone upon the shields of gold and brass, the mountains glistened therewith, and shined like lamps of fire.'

P. 147, l. 19. *Let them not lag with dust and dirt.* *Lag*, as a verb,

is ordinarily equivalent to ‘loiter’ or ‘fall behind;’ but in the present instance it expresses the idea of trailing loosely and carelessly. Cf. the adjective *lag*, late, sluggish; Welsh *llag*, slack, loose, sluggish; Cornish *lac*, loose, remiss. In the *First Part of Henry IV*, Act V, Sc. i, l. 23, Worcester is made to say :—

‘For mine own part, I could be well content  
To entertain the *lag*-end of my life  
With quiet hours.’

**P. 149, l. 4.** *Delicates.* Rarities, delicacies. The word occurs in Herrick’s *Country Life* :—

‘Hunger makes coarse meats *delicates*’;

and also in one of Ford’s dramas :—

‘My queen, my empress, saint  
Shall taste no *delicates* but what are drest  
With costlier spices than the Arabian bird  
Sweetens her funeral bed with.’

*The Lady’s Trial*, Act II, Sc. i.

**P. 151, l. 2.** *A very busy man.* That is, a meddling person, a busy-body.

*Ib. News.* See note p. 182, l. 2.

**l. 16.** *Unrooted.* Dispossessed, driven from his stronghold as a bird is driven from its roost.

**l. 24.** *Having got some little smattering of Emmanuel’s things by the end.* Having acquired some slight knowledge of them.

**l. 35.** *Tickled.* Pleasurably excited.

**P. 152, l. 8.** *Sleight.* Middle English *sleighthē*, from the Icelandic *slegð*, slyness, cunning.

**l. 20.** *This naughty pack.* A reproachful term, usually, but not invariably, applied to women. ‘For I tell you nothing nowe of many a *noughtye facke*,’ Sir Thomas More, *Workes*, 1557, p. 140. ‘At our elbows standeth the devil, who roundeth us in the ears, and eggeth us forwards; and, as helps to spur us on, there are a crew of *naughty packs* that never cease to train us in,’ *Decades of Henry Bullenger*, Trans. by H. S. (Parker Soc.), Pt. III, 69.

‘I have been told they ride in coaches, flaunt it  
In braveries, so rich, that ’tis scarce possible  
To distinguish one of these vile *naughty packs*  
From true and arrant ladies.’

John Ford, *The Fancies, Chaste and Noble*, Act III, Sc. ii.

It is rare to find any other adjective inserted in the place of ‘naughty,’ but in N. Bailey’s version of Erasmus’s *Colloquies* we have an example of ‘idle pack’ applied to a school-boy: ed. 1725, p. 37.

P. 153, l. 36. *He would up and run.* The verb is often omitted before the words ‘up and’ in the conversation of the uneducated; and at times ‘up’ itself is transformed into a verb: e.g. ‘He *up’d* and knocked the fellow flat.’

P. 154, l. 16. *His absence not condoled by them.* His absence caused them no distress. See note p. 130, l. 5.

l. 34. *Bonny and blith.* *Bonny* is, of course, fair to see, handsome, but it expresses several additional ideas. In the dialect of North Lincolnshire, for example, it may mean ‘in good-health,’ ‘well-conditioned,’ ‘pleasant to deal with,’ or ‘well-conducted.’ As used by Bunyan it implies a happy careless state of mind, untroubled by religious terrors and scruples.

P. 155, l. 13. *Obnoxious to.* Exposed to, liable to. Latin *obnoxius*, liable to.

‘But made hereby *obnoxious* more  
To all the miseries of life?’

MILTON, *Samson Agonistes*, l. 106.

l. 25. *A feasting.* *A* is here a worn-down proclitic form of the Old English preposition *an, on*. This separate *a* is now rarely used, except in a few verbal constructions, and in such phrases as ‘twice *a* day,’ ‘once *a* year,’ or in compound adverbs.

l. 32. *Are you afraid of being Sparrow-blasted.* An old saying which in this case seems to mean, ‘Do you fear improbable or imaginary evils.’ The source of the phrase has yet to be discovered, but in all likelihood it refers to some lost folk-tale, or superstition, in which the sparrow brings a ‘blast,’ or blight, on fruit and corn, or inflicts bodily injury on an enemy. Cf. *Tobit* ii. 10. The following instances of *sparrow-blasting*, -blasted have been collected for the *New Eng. Diet.* in addition to the one under notice:—‘To lock up ones wife, for fear of *sparrow-blasting*,’ *Tell. trothe’s New Yeare’s Gift*, 1593 New Shakspere Soc. Ser. vi. No. 2, 1876, 35. ‘Otherwise they say, we pray against *sparrow-blasting*,’ 1633. T. Adams, *Exp. 2 Peter* (Sherman’s ed. 1865), ch. ii. v. 1, p. 215. ‘What art thou that canst look thus Pie-pickt, Crow-trod, or Sparrow-blasted? ha!’ Brome, *Queenes Exchange*, v. i. (1873) III. 537.

P. 156, l. 38. *Withdrawing-room.* The original form of drawing-room. According to Johnson’s *Dictionary*, 1785, a *withdrawing-room* is ‘a room behind another room, for retirement;’ a definition exactly applicable to this passage of the *Holy War*.

l. 38. *Dumpish.* See note p. 103, l. 9.

P. 157, l. 4, marginal reference. *Feast-master.* In Luther’s version of the Bible, ‘the governor of the feast,’ *John* ii. 8, is rendered ‘*Speisemeister*,’ an analogous word with Bunyan’s *Feast-master*. There is an

observable tendency among English-speaking people of little education to form compound substantives like those of the Dutch and Germans, in preference to using less direct literary phraseology.

l. 9. *They besped themselves.* The *be* of *besped* is a prefix giving additional force to the verb. Hence *besped* is to speed thoroughly, to make all possible haste.

l. 28. *Swaggering words.* *Swagger* is the frequentative of *swag*, to sway from side to side, which has come to mean to walk in an affected or insolent manner, and also to use insolent or boastful language. *Swag* appears as a substantive in Robert of Brunne's tale of the witch and her cow-sucking bag, *Handlyng Sinne*, p. 17 (Roxburghe Club) :—

‘Pere was a wyeche, and made a bagge,  
A bely of leþyr, a gretē swaggi.’

P. 159, l. 1. *A very smart sermon.* The primal meaning of *smart* is *painful*; hence it has come to denote severe, keen, pungent, brisk. Middle English *smarten*, Anglo-Saxon *smearten*, to feel pain.

l. 18. *Of mine own head.* By my own opinion.

l. 19. *Afore, and.* Aforehand?

P. 160, l. 18. *The answer made my Lord Mayor look black in the face.* ‘Looking black’ is almost always equivalent to ‘clouded with anger,’ but here it evidently stands for ‘overcast with sorrow or melancholy,’ a signification which corresponds with Shakspeare’s ‘bitter, black, and tragical,’ *King Richard III*, Act IV, Sc. iv, l. 7.

P. 161, l. 13. *Riding post.* Riding as posts or couriers with letters and despatches.

P. 164, l. 3. *Cerberus.* The incongruity of introducing the many-headed dog of Hades, and other creations of the Greek mythology (pp. 12, 13, 188) into a world peopled by such characters as Mr. Carnal-Security, Mr. False-Peace, and Mr. Benumbing, seems to have escaped Bunyan’s attention, although it is sufficiently obvious to the modern reader.

l. 10. *Rabblement.* A hybrid word formed by adding the suffix *ment* to *rabble*. *Faithful* speaks of ‘The Prince of this Town, with all the *Rabblement* of his attendants,’ in *The Pilgrim’s Progress*, when defending himself after his arrest in *Vanity Fair*.

l. 11. *So the letter was broken up.* To ‘break up’ is to open, generally to open by force, but here and in *The Winter’s Tale*, Act III, Sc. ii, l. 133 there is no implication of violence. See note p. 142, l. 16.

l. 12. *Cerberus he stood by.* Another instance of the insertion of a redundant ‘he’ for the sake of emphasis.

l. 14. *Without let or stop.* Cf. ‘Sore let and hindered’ in the collect

for the Fourth Sunday in Advent. Middle English *letten*, Anglo-Saxon *lestan*, to hinder, to make late.

**l. 15.** *Dead-man's-bell.* The custom of blessing bells and giving them names was general till the Reformation, and still survives in Roman Catholic communities. The name first bestowed on a favourite bell is not invariably that by which it is popularly recognised, however. The 'proper christened name' of the great bell at Erfurt is Maria Gloriosa, but it is commonly styled the Great Susanna, after an older bell, which, till its destruction by fire, bore the characteristic inscription:—

‘Die Grosse Susanna  
Treibt den Teufel von danna’

—‘The great Susanna drives the devil hence.’

Sir John Forbes, *Sightseeing in Germany and the Tyrol*, 1856, p. 22.

**l. 17.** *Now the clapper of the bell went.* The bells of many English villages are supposed to utter certain words as they sound. The three bells at Burton-on-Stather, in Lincolnshire, for instance, constantly ask. ‘Who ring best, who ring best?’ and receive the answer from Luddington church, ‘We two, we two.’ The bells at Bottesford, in the same county, chime ‘Turn to God, turn to God.’

**P. 165, l. 16.** *Birth.* That which is born, offspring. Cf. the lines in Herrick’s *Another New Year’s Gift, or Song for the Circumcision*:—

‘Come then, and gently touch the birth  
Of Him who’s lord of heaven and earth.’

A similar use of the word may also be quoted from the *Star Song* of the same author:—

‘Or say, if this new Birth of ours  
Sleeps, laid within some ark of flowers  
Spangled with dew-light.’

**P. 166, l. 16.** *Gladdened.* Another form of ‘gladdened.’ Cf.:

‘And it much glads me, that to do him service

. . . . .  
We meet thus happily.’

Beaumont and Fletcher, *The Beggar’s Bush*, Act IV. Sc. v.

**P. 167, l. 9.** *Knock the nail on the head.* Then, as now, a common metaphor.

**l. 23.** *Far-Country-men.* Another instance of the compound words so readily formed by those whose vocabulary is mainly derived from the homely vernacular of an English village.

**P. 168, l. 5.** *Sheep’s-russet.* Probably a kind of home-spun stuff, manufactured from wool. *Russet* was the coarse cloth worn by the poor in country districts during the latter half of the Middle Ages, and in the days of the Tudors and Stuarts.

'As proud of a peny as of a pounde of golde,  
And also glad of a goun of a grey russet  
As of a cote of cammoka.'

*Piers the Plowman*, Pass. xvii, l. 264 (Early Eng. Text. Soc.).

Another instance of the word may be met with in the fifteenth century ballad, *John de Reeve* :—

'I goe girt in a russett gowne,  
My hood is of homemade browne.'

Cf. Bishop Percy's *Folio Manuscript*, ii, p. 569.

A further example occurs in the same volume (p. 281) in the once popular rhyme, *Bessie off Bednall* :—

'Then Bessye that was of bewtye soe bright,  
they cladd in gray russett.'

The Elizabethan poets and their successors often employed *russet* in the sense of rustic, plain, countrified, although they made it do poetical service in its original signification also; for example in Horatio's happy description :—

'But look, the morn, in *russet* mantle elad,  
Walks o'er the dew of yon high eastward hill.'—

*Hamlet*, Act I, Sc. i, l. 166; two lines which may have suggested to Milton—

'While the still morn went out with sandals grey.'

*Lycidas*, l. 187.

l. 15. *Mansoul was now in Lent*. This passage, and the one immediately following it, inform us that Bunyan was accustomed to see Lent observed with some degree of strictness. Probably most of his neighbours, nonconformist as well as orthodox, would have stood aghast at the bare idea of a Good Friday 'tea-feast,' no matter how charitable the object of its promoters might be.

l. 21. *Arch*. Cunning, hypocritical. The adjective *arch* is merely the prefix *arch* used separately and peculiarly. In the second part of the *Pilgrim's Progress*, *Greatheart* tells *Honest* that *By-ends* was 'the arch one . . . A very arch fellow.'

l. 38. Marginal reference. *Cumber*. See note p. 47, l. 35.

P. 169, l. 3. *Give us the rout*. Defeat us.

l. 31. *At your beck*. See note p. 25, l. 5.

l. 35. *At your whistle*. A phrase similar to 'at your beck,' which owes its existence to the old custom of summoning personal attendants or retainers by the sound of a whistle.

P. 170, l. 12. *But the peevish old gentleman took pepper in the nose*. That is to say, he took offence. 'La moutarde monte au nez,' is used figuratively in French to express the idea of rising irritation. John Lilly,

in his *Euphues*, ed. 1607, as quoted in Southey's *Common-place Book*, iv. 300, says: 'I would not that all women should take pepper in the nose, in that I have disclosed the legerdemain of a few.' For *peevish*, see note p. 61, l. 7.

P. 171, l. 7. *Contrariwise*. A hybrid derived from the French *contraire*, Latin *contrarius*, contrary, and from *wise*, manner, way, Middle English, *wise*, Anglo-Saxon *wise*, way.

l. 20. *As great as Beggars*. *Great* is here 'intimate.' Cf. The similar comparison, 'As thick as thieves.'

l. 23. *By Saint Mary*. An expletive which seems rather incongruous in the mouth of Cerberus, but we know from the *Pilgrim's Progress* that Bunyan looked on Giant Pope and Giant Pagan as near neighbours, so it is safe to assume that he imagined their dependents would have every opportunity of picking up each other's favourite imprecations.

l. 31. *Out with them*. Out of favour, at variance.

l. 32. *We have . . . a foot in their dish*. A proverbial expression with the meaning, 'a finger in their pie.'

P. 172, l. 15. *Coranto*. A kind of quick, sprightly dance. Cf. *King Henry V*, Act III, Sc. v, l. 33, and *Twelfth Night*, Act I, Sc. iii, l. 137.

l. 34. *This is probatum est*. One of the rare instances in which Bunyan avails himself of Latin phraseology.

P. 173, l. 1. and marginal reference. *Cumber, cumberments*. See note p. 47, l. 35.

l. 36. *Their Prince has given them the back*. Has turned away from them. 'I will shew them the back, and not the face,' *Jeremiah* xviii. 17.

P. 174, l. 5. *Divert*. Literally to turn aside, but here to draw the attention from the principal point in question.

P. 176, l. 30. *To your amazing memory*. To your astonishing renown.

P. 179, l. 2. *Fall on*. To begin the attack.

l. 28. *Pit-wishes*. Another instance of the forceful double-words employed by Bunyan.

l. 30. *Gather up his heels*. A locution which has become antiquated, although 'took to his heels' remains current in colloquial English.

P. 180. l. 29. *To go to handy gripes*. To begin a hand-to-hand struggle. Cf. the Anglo-Saxon *grípan*, to seize. We find in John Florio's *Vocabolario Italiano et Inglise*, ed. 1688, sub voce, 'Allestréte, adv. at *handy-gripes*, a close grappling.' 'The last man of France, who could have swayed these coming troubles, lay there at *hand-grips* with the unearthly power.'—Carlyle, *French Revolution*, Pt. II, Bk. iii, ch. vii, as quoted in T. L. O. Davies, *Sup. Eng. Gloss.*

P. 181, l. 2. *Mr. Prywell*. Bunyan employs *pry* in a more favour-

able sense than it now bears; see p. 191, l. 37. Mr. Prywell was 'a sober and judicious man,' and 'a great lover of the people of Mansoul.' He went 'listening up and down,' indeed, but merely with the object of discovering Diabolonian plots; honest anxiety for the welfare of his townsmen being his chief characteristic. *Pry* is another form of *peer*, to look narrowly, Middle English *prien*, put for *piрен* by the shifting of *r*; Low German *piрен*, to look closely, in which *l* is lost after *p*. The full form is *piрен*, to peer; originally to draw the eye-lids together, so as to look closely.

1. 6. *Jealous*. Vigilant, cautious against dishonour, reasonably mistrustful, Middle English *jalous*, Old French *jalous*, Low Latin *zelosus*, full of zeal, Latin *zelus*, zeal. 'And he said, I have been very *jealous* for the Lord God of hosts,' 1 *Kings* xix. 10. See also 2 *Corinthians* xi. 2.

1. 26. *Brake the business*. Disclosed the business.

**P. 182**, l. 2. *Talks nothing of news*. *News* is here 'uncertain report,' or 'idle gossip.' *Newsing*.—*Gossipping . . . Newsy . . .*—Fond of gossip.—Peacock's *Manley and Corringham Glossary*, v. ii, pp. 368, 369.

1. 14. *Good-meaning*. *Good* for *well* may yet be heard in rural England, e. g. 'a good-bred colt.'

1. 18. *Inkling*. A hint, an intimation. The source of the word remains doubtful.

1. 37. *That were upon the wheel*. The allusion here seems to be to the potter's wheel, but it may possibly have to do with spinning.

**P. 183**, l. 20. *Take penance*. The reference is to the punishment imposed for a crime by the Ecclesiastical laws. The offender had to satisfy the Church for the scandal given, by standing in some public place, usually in the parish church, bare-footed, bare-headed, and clad in a white sheet. See G. Jacob's *Law Dictionary*, ed. 1756, under *Penance*. Excommunications for offences against the seventh commandment were not uncommon in the earlier years of the eighteenth century.

**P. 185**, l. 37. *Footing*. Foot-marks, foot-tracks.

**P. 186**, l. 3. *To take sanctuary*. To take refuge. Properly to retire for protection to a sacred asylum beyond the reach of civil power. The word reaches us through the French, from the Latin *sanctuarium*, a shrine, *sanctus*, holy. Cf. Mazzinghi on *Sanctuaries*, and *A Sketch of the History of the Asylum, or Sanctuary, from its Origin to the final Abolition of it in the Reign of James I.* By the Rev. Samuel Pegge. *Archæologia*, vol. viii, pp. 1-44.

1. 15. *His furious stomach*. See note, p. 120, l. 37.

1. 20. *Election-Doubter*. This name, with those of the various other companies subsequently mentioned, was probably coined by Bunyan. During the period of social discord, in which his early life was spent,

many religious sects rose into notoriety under the general name of Independents. They were separated from each other by more or less abstruse theological differences, which had long been subjects of scholastic argument among Protestant divines, but which, apparently, did not become matters of popular discussion until the relaxation of ecclesiastical discipline, consequent on the contentions between the King and the Parliament.

P. 187, ll. 3, 18. *Ancient-bearer, ancient.* See note p. 53, l. 8.

l. 22. *Lord Python.* A name derived from the famous dragon which guarded the oracle of Delphi.

l. 23. *Lord Belial.* The translators of the Bible of 1611, following the Vulgate, treated Belial as a proper name where it occurs in the Old Testament, as in *Deut.* xiii. 13, *Judges* xix. 22. Children, or sons, of Belial, is a phrase indicating wicked or lawless people, such as the sons of Eli. *1 Samuel* ii. 12. In *2 Cor.* vi. 15, ‘What concord hath Christ with Belial,’ it seems to mean the devil, and it is, doubtless, from this passage that Bunyan took the name for his Diabolonian captain.

l. 25. *Reformades.* See note p. 69, l. 11.

l. 30. *Rendezvous.* See note p. 10, l. 11.

P. 188, l. 16. *Warmly attended.* ‘Attend,’ in a military and nautical sense, is to accompany or wait on for hostile purposes, so as to defeat an enemy’s schemes. Here it has the force of ‘to attack,’ ‘to assail.’

l. 27. *Mount Alecto, Mount Megaera, and Mount Tisiphone.* For some reason, ‘the dreadful Furies of Hell’ had a strong hold on Bunyan’s imagination. He not only represents them as warring in the ranks of the evil-doers, but he makes Diabolus bestow their names on three of the ‘mounts’ cast up against the town.

l. 33. *Against stomach.* Against inclination.

P. 189, l. 6. *A night’s.* The prefix *a* before substantives of time denotes *in, on, or by.* Here it is followed by one of the old adverbial genitives which are archaic and almost obsolete. ‘Now-a-days’ is of similar construction.

l. 24. *Fugitive* is here applied in an unusual manner, unless it may be accepted as denoting one who has deserted his duty, or wandered from the proper way=a religious vagabond. As many of the examples of *fugitive* given in Johnson’s *Dict.* 6th ed., 1785, link it with an adjective or another substantive of a condemnatory character, it is possible that a disparaging signification may have commonly attached to the word in the seventeenth and eighteenth centuries.

l. 33. *But when all came to all.* When everything was summed up, finally.

‘*But when all came to all,* nothing was done.’

Sir Thomas North, *Plutarch*, 1676, p. 141.

**P. 190, l. 6.** *Ado.* Properly *at do*, which was the fuller form. In Northern English *at* was used (like *to*) to express the gerund. It is a Scandinavian idiom. In Norse *at* is the preposition used with the infinitive.

l. 22. *Dumps.* See note p. 103, l. 9.

**P. 191, l. 22.** *Here were the straits that the Town of Mansoul was betwixt.* In modern English we should prefer to alter the arrangement of the sentence, and speak of Mansoul being ‘in great straits,’ but Bunyan’s idiom defines the position of the town more exactly than the ordinary expression would do. The town stood between two great difficulties, the active assaults of her enemies, and the apparent indifference of her friends.

l. 37. *Pry.* See note p. 181, l. 2.

**P. 192, l. 37.** *All-to-be-sugared.* *All* was formerly used to emphasize the particle combined with a verb, especially the prefix *to*=asunder. Thus all to-broken (German, *all zerbrochen*) meant quite broken in pieces. In process of time, by form-association *all to* was extended to other verbs; especially verbs in *be*, with the meaning of completely, utterly, wholly. For this reason *all-to-be-sugared* means completely or perfectly sugared. An instance of the correct use of *all to* occurs in the Bible, *Judges ix. 53*, ‘And a certain woman cast a piece of a mill-stone upon Abimelech’s head, and *all to* brake his scull.’ Milton says—

‘She plumes her feathers, and let’s grow her wings,  
That in the various bustle of resort  
Were *all to-ruffl’d.*’

*Comus*, l. 378.

And Sir Thomas More observes, speaking of the wife of a friend, ‘She fel in hand with hym . . . and *all to* rated him.’ *IWorkes*, 1557, p. 1224, i.

**P. 193, l. 1.** *Humour.* Anger, petulance.

‘Yet such is now the duke’s condition,  
That he misconstrues all that you have done.  
The duke is *humourous.*’

*As You Like It*, Act I, Sc. ii, l. 276.

l. 16. *Bonny and blithe.* *Bonny* is here happy, untroubled by care. See note p. 154, l. 34.

l. 33. *At such odds.* Cf. *King Lear*, Act I, Sc. iii, l. 5:—  
‘Every hour

He flashes into one gross crime or other,  
That sets us all *at odds.*’

Herrick also sings in *The Bag of the Bee* :—

‘About the sweet bag of a bee,  
Two Cupids sell *at odds.*’

**P. 194, l. 37.** *Ward.* See note p. 50, l. 18.

P. 195, l. 3. *Carriges*. The meaning of the word is obscure in this passage. It may be accepted as the equivalent of actions (see note p. 44, l. 29), if it refers to the behaviour of Diabolus; or of a train of army waggons (see note p. 53, l. 23), supposing it to be connected with 'those persons and things, that should at any time as a prey be taken from the Enemy.'

l. 15. *To land up Mouth-gate with dirt*. 'Land up,' in agricultural parlance, is to 'silt up,' as the following quotation from *Notes and Queries*, 6th S., ix, 511, testifies: 'A Trentside farmer complained to me a short time ago that a certain outfall drain in Gunness "was that landed up wi' warp that a goose couldnt get wetshod in it."' In the *Instructions for Jury-men on the Commission of Sewers*, a little book published in 1664, we read, 'Your water-courses . . . be landed up, and want ditching' p. 25). And in W. Marratt's *History of Lincolnshire*, 1815, vol. iii, p. 243, there is mention of 'a serpentine fish-pond, about 200 yards long, but partly landed up.' Cf. *gravel up* in the following lines:—

‘O thou, the fountain of whose better part  
Is earth’d and gravel’d up with vain desire.’

Quarles, *Emblems*, i. 7, as quoted in T. L. O. Davies, *Sup. Eng. Gloss.*, under *Gravel*. From these instances it is evident that Bunyan intended to convey the idea of Mouth-gate being obstructed by dirt, in the same manner that the sluggish streams of his native Bedfordshire were impeded by mud and ooze.

l. 38. *Ticking and toying*. To 'tick' is to touch lightly; Middle English, *teek*, a light touch, whence the game called *tick*, or *tig*. A weakened form of the base *tak*, to touch. *Tickle* is the frequentative form of the word, and means to keep on touching lightly. Here *tick* has the same signification as *toy*, to handle amorously; which is derived from the Dutch *tuig*, tools, utensils; whence *spec-tuig*, playthings, toys. Cognate with the Icelandic *tygi*, gear, and the Danish *tøi*, gear, *lege-tøi*, a plaything, a toy; also with the Swedish *tyg*, gear, trash, and the German *zeug*, stuff, trash, *spielzeug*, playthings.

P. 196, l. 1. *It was jealeused*. It was suspected. Cf. 'Jealous, adj. Apprehensive, ready to anticipate something, whatever it be, more or less unpleasant in its nature. "Think you that wall will fall?" "Aye ah's very jealous on't." "Ah's jealous he's efter nae guid." —Rev. J. C. Atkinson, *A Gloss. of the Cleveland Dialect*, p. 283. In Lincolnshire, both the adjective and the verb are current, e.g. 'I jealous'd he was up to no good.' 'I'm jealous' at it'll be a back'ard harvist.'

l. 7. *Uncivil*. Dryden also has 'uncivil' for 'improper':—

‘And vex the ethereal powers  
With midnight matins at *uncivil* hours.’

*The Hind and the Panther*, l. 2303.

P. 197, l. 8. *Quat and close.* *Quat* is probably derived from the same source as *squat*, to cower, literally to lie flat. Middle English *squatten*, to crush flat. Old French *esquatur*, to flatten, to crush; Old French *es* (= L. *ex*), extremely, and *quatur*, to press down, a derivative of the Latin *coactus*, pp. of *cogere*, to press, to compel.

l. 35. *Objections.* Possibly an error for *objurgations*; if not it must be taken to mean resistance or opposition.

l. 36. *The slapping of their slings.* *Slap*, a smart blow, or the sound produced by such a blow, is supposed to be an imitative word allied to *slam*. The Middle English is *slappe*, a smart blow. Cf. the Low German *slapp*, the sound of a blow, a slap.

P. 198, l. 5. *Proof.* See note p. 69, l. 9.

l. 7. *Engine-shot.* The cannon-shot, and the projectiles hurled by the catapults and other engines of war.

l. 9. *Chirurgeon.* The old spelling of surgeon.

P. 199, l. 25. *Documents.* See note p. 24, l. 22.

P. 200, l. 3. *Forlorn hope.* The soldiers who led the attack in battle, light troops who occupied the van. ‘Being the *Forlorn-hope* whom Philopemen had put before the Battell of the Achaeans to begin the skirmish,’ North, *Plutarch*, 309; and again on the same page, ‘and spying the great fault his Enemies made, following the *forlorn-hope* on the spur.’ The expression is now generally employed to indicate a body of soldiers selected to lead in an assault upon a fortified place.

l. 15. *Carriages.* Probably baggage-train. See note p. 195, l. 3.

l. 30. *List.* Desire, inclination: a kindred word with *lust*, pleasure, desire. From the Anglo-Saxon *lust*, pleasure.

P. 201, l. 12. *Flusht.* Elated. Middle English *flushen*, to redden (with anger, from the Swedish dial. *flossa*, to burn, to flare; Norwegian *flosa*, passion, vehemence).

l. 30. *As the Bird that saw net the Snare fell into the hands of the Fowler.* Cf. *Psalm cxxiv. 7.*

P. 202, l. 28. *Hurricaning.* A forcible term fashioned from *hurricane*, which came into our language through the Spanish from the Caribbean *huracan*, a whirlwind, a tornado.

P. 203, l. 5. *Bout* = a turn, an attempt, is of Scandinavian origin. Danish *bugt*, a bend, a turn.

P. 204, l. 17. *Outlandish.* See note p. 115, l. 34.

P. 205, l. 37. *Make stroy.* *Stroy* is an ancient form of destroy.

‘Dig garden, *stroy* mallow,  
Set willow and sallow.’

Tusser, *Five Hundred Pointes of Good Husbandrie* (Eng. Dial. Soc.), 33, st. 6, p. 72.

P. 206, l. 3. *Had rather have had their Room than their Company.*

A popular idiom which continues to keep its place in colloquial English.

P. 209, l. 17. *Touched*. Mentioned.

P. 210, l. 26. *Varlet*. See note p. 27, l. 25.

l. 32. *Replication*. Reply. See *Hamlet*, Act IV, Sc. ii, l. 13.

P. 213, l. 13. *Jolliness*. Jollity. Chaucer has—

‘I say no more, but in this *jolinessse*  
I lete hem, til men to the souper hem dresse.’

*The Squieres Tale*, l. 10603.

P. 214, l. 2. *Great*. Intimate, familiar. See note, p. 171, l. 20.

P. 216, l. 10. *We know what time of day it will be with us*. See note p. 13, l. 4.

l. 17. *Refell'd*. Refuted, confuted. ‘Unless mine adversaries . . . can . . . refel mine errors.’ Foxe, *Acts and Monuments*, ed. 1854, vol. iv, pt. i, p. 287.

P. 217, l. 7. *Witty*. Quick of wit, clever, judicious, ingenious. Cf. *Proverbs* viii. 12, ‘I wisdom dwell with prudence, and find out knowledge of witty inventions,’ and *Judith* xi. 23, ‘And now thou art both beautiful in thy countenance, and witty in thy words.’

l. 10. *Arch*. Pre-eminent, excellent. See note p. 168, l. 21.

l. 11. *Mr. Get-i'-the-hundred-and-Lose-i'-the-shire*. This polysyllabic designation may perhaps be formed from a proverb, like the name preceding it. The allusion is to the hundreds into which the majority of English counties are divided. There are nine hundreds in Bedfordshire, namely, Barford, Bigg'ewade, Clifton, Flitt, Manshead, Redbornewstoke, Stodden, Willey, and Wixamtree.

l. 15. *Cunning*. Well-versed, well-skilled.

P. 219, l. 15, marginal reference. *Gladed*. Gladdened or gladdened. See note p. 166, l. 16.

l. 22. *They neither sound Boot-and-saddle, nor Horse-and-away, nor a Charge*. They sound none of the accustomary trumpet-calls. *Boot-and-saddle* is a corruption of the French *Boute-selle*, from *bouter*, to put, and *selle*, a saddle.

l. 38. *Terrene*. Pertaining to the earth, but here apparently applied in a different sense (Terrifying?).

P. 221, l. 10. *Dints*. From the Anglo-Saxon *dynt*, a blow; cf. the Icelandic *dyntr*, a dint, *dynta*, to dint.

P. 222, l. 36. *Did . . . wind*. Turned, wended, went. Anglo-Saxon *windan*, to wind.

*Ib.* *To the Townward*. It is now deemed preferable to say ‘toward the Town,’ but ‘he was going to Sheffield *ward*,’ ‘she lives Ranskill *ward*’ are idiomatic expressions which yet survive in the vernacular of

the northern and eastern counties. Cf. 'To Canterbury ward' in the *Prologue to the Canterbury Tales*, 795, and the line—

' You say, to me-wards your affection's strong,'  
in Herrick's *Love Me Little, Love Me Long*.

P. 224, l. 35. *Adorned every one their fore-part against their house.* The 'fore-part' was the space lying between a house and the public street or highway, the plot of ground forming a garden or fore-court.

P. 226, l. 26. *Savours.* Exhalations. See note p. 25, l. 25.

P. 228, l. 14. *Their raging Gorge thought every day even as long as a short for ever.* Their voracity made each day seem interminable.

l. 16. *Delicates.* See note p. 149, l. 4.

l. 23. *Put a question upon.* To call in question.

l. 31. *Points in.* Runs to a point or angle.

l. 34. *Blood-men.* In the Second Part of the *Pilgrim's Progress*, when Mr. Great-heart drew his sword 'with intent to make a way for the Pilgrims, in spite of the lions,' 'then there appeared one, that it seems, had taken upon him to baek the lions.' 'Now the name of that man was *Grim*, or *Bloody-man*, because of his slaying of Pilgrims, and he was of the race of the *Giants*.' Probably the lions and the giant of this episode, and the *Blood-men* who had 'their name derived from the malignity of their nature, and from the fury that is in them to execute it upon the Town of Mansoul,' typify in a special manner the cruel measures in force against nonconformists, and the officials who carried these measures into effect, in addition to representing the persecutions endured by searchers after religious truth in earlier ages.

P. 229, l. 1. *Dog-star.* Sirius, the bright star in the constellation of the Great Dog, which was supposed by all antiquity to exercise a baneful influence on the earth when in the ascendant.

l. 2. *Intellectuals.* Intellectual qualities.

l. 4. *They do both butt and bound.* They abut on and touch the boundary of. Cf. *abut*, to project towards. Old French *abouter*, to thrust towards, from the Latin, *ad*, to, and the Old French *boter*, to thrust.

P. 230, l. 16. *Will hold one fair in hand with words.* In like manner Falstaff exclaims:—'A rascally yea-forsooth knave! to bear a gentleman in hand, and then stand upon security.' *Second Pt. of King Henry IV*, Act I, Sc. ii, l. 42. The meaning of the phrase, as used by the author of the *Holy War*, is 'to lead one on to believe,' 'to delude.'

P. 231, l. 3. *Out of the Kingdom of Universe.* By 'universe' Bunyan must mean this world only, unless we can suppose that he entertained the idea that Christ suffered elsewhere for other fallen souls, as is implied in Bailey's *Festus*, where we read of—

'The host of saved ones from the ends  
And all the worlds of time.'

5th ed. 1854, p. 471.

l. 26. *Stench*. To stanch, to stop the flow of; derived through the French and Low Latin from the Latin *stagnare*, to cease to flow. Here it stands incorrectly for to allay.

l. 31. *His last and sure card*. One of the many figurative expressions arising from card-playing. So in Fielding's *Adventures of Joseph Andrews*, iv, 111, 'We have one *sure card*, which is to carry him before Justice Frolic.'

P. 232, l. 20. *Many a shrewd brush*. Many a sharp encounter. The original signification of shrewd was malicious. Middle English *schrewed*, accursed, depraved, malicious; pp. of *schrewen*, to curse, from the adjective *schrewe*, malicious. Cf. *shrew-mouse*, a mouse-like animal fabled to have a very venomous bite. *Brush*=a hostile collision formerly expressed the notion of a forcible rush. At present its ordinary acceptation is a short, but smart, encounter. Bunyan understood it in the latter sense, for he uses it in connection with *Captain Self-Denial*, who 'entered several brisk skirmishes with the *Blood-men*.' At l. 35 *brushes* appears to mean injuries received in the sallies made against the Diabolonians.

P. 235, l. 35. *Town boys*. 'Town' here seems to take the place of energetic, firm in action, undaunted. In the version of the first edition, published by Dr. Brown, the phrase is printed 'down boys.' 'Down' is often placed as an intensive before an adjective in vulgar English, e. g. 'a real *down* good fellow,' 'a real *down* deep 'un.'

*Ib.* *You have the very length of my foot*. You fully comprehend me; you understand my design. The reference being to the measure taken by a shoemaker.

P. 236, l. 11. *A round Company*. We still speak of 'a *round sum*', or 'in *round numbers*;' but two hundred years ago the term had a more extended sense, and signified large, candid, plain, out-spoken, hence '*round dealing*' was fair dealing, and a '*round oath*' was, as Harry Hotspur says, no 'protest of pepper-gingerbread,' 'but a good mouth-filling oath.'

l. 27. *Quat and close*. See note p. 197, l. 8.

P. 239, l. 27. *Lain in my house*. Slept in my house. To 'lie' was commonly used for to stop the night at a place, till the close of the eighteenth century.

P. 242, l. 24. *Experimental Truths*. Experimental religion among the later Puritans and the early Methodists was religion of the heart and of practice, as distinguished from merely intellectual acceptance of the teaching of the Gospel. Therefore, *experimental truths* were the truths

known to Mansoul through the ‘most distinct and powerful call of her Emmanuel,’ when she experienced religion.

P. 244, l. 24. *Sequestered*. Sequestered. French *séquestrer*, to sequester, to lay aside, from the Latin *sequestrare*, to surrender, to lay aside.

P. 245, ll. 3, 4. *A-days . . . a-nights*. By day . . . by night. See note p. 189, l. 6.

l. 10. *Bend themselves*. *Apply themselves*. An idiom which is occasionally found in modern literature.

l. 18. *Winked at*. The best-known instance of ‘wink at’ = to seem not to see, to connive at, to tolerate, is found in *Acts xvii. 30*. Chaucer has—

‘For he that winketh, when he shulde see,  
Al wilfully, God let him never the.’

*The Nonnes Preestes Tale*, l. 15437.

l. 31. *Nimble Jack*. A Jack was a worthless, paltry fellow. Cf. *The Taming of the Shrew*, Act II, Sc. i, ll. 159, 290. *Nimble Jack* probably meant a tricksey, Puck-like creature; and therefore, one who was dexterous in evading his enemies.

P. 246, l. 15. *Home-bred*. Native. In contradistinction to outlandish.

l. 19. *Then was an O yes made for silence*. Then was silence proclaimed. *O yes*, the customary exclamation with which a public crier attracts attention, is an anglicised form of the French *oyez*, hear ye.

*Ib. After some mutual carriages of love*. It would now be more natural to say, ‘after some mutual expressions of love,’ but Bunyan’s is in reality the more forcible term, including as it does both affectionate gestures and affectionate utterances. See note p. 44, l. 29.

P. 248, l. 33. *Admirer*. The original meaning of to *admire* is to wonder at. Here *admirer* = one filled with delighted wonderment.

#### AN ADVERTISEMENT TO THE READER.

In this address Bunyan complains that he is accused of assuming the authorship of the *Pilgrim’s Progress* wrongfully; although the allegory came from his own heart and head, and owed both its manner and matter entirely to him, as he alone composed and wrote the whole of it. In addition to this statement, he further asserts that the other book, now lying before the reader, is also the result of his own thought, and that none but he can honestly say, ‘This is mine.’ I write this of no ostentation, he declares, but merely to keep men from scandalizing my name.

P. 253, l. 14. *Dribble it daintily*. Dribble is used instead of *dripple* as the frequentative form of *drip*. Bunyan intends the reader to understand that he let the allegory fall delicately from his pen.

**P. 254, l. 6.** *Nu hony in a B.* Many anagrammatists of the period were content with even less success in the transposition of letters than satisfied Bunyan, modest as his demands seem to have been.

## THE HEAVENLY FOOT-MAN.

### ARGUMENT OF THE EPISTLE.

An appeal to all slothful and careless people, who fool away their souls, shutting out Christ by their idle behaviour when the day of death and judgment is at the door, 257, 259. Sluggard, turn from thy sloth and run with all speed to escape Hell-fire, run now, ere the day of grace be passed. Delay no longer, but set forward in the way of God. The Crown is at the end of the race, 260, 261.

**P. 255,** Title-page. *Foot-man.* One who runs in a race, or in attendance on the carriages and coaches of the rich. Ralph Thoresby, who was at that time a nonconformist, mentions in his diary that the Leeds dissenters, when suffering under the penal laws in 1683, took advantage of a race to assemble together, and observes:—‘One day indeed we had an opportunity of meeting more securely, though in greater numbers, when the race was at Chapel Town Moor, to which many came from London, Chester, Newcastle; the Leeds butcher, Edward Preston, being esteemed one, at least, of the best *foot-men* in England. Three thousand pounds were said to be won by him this day.’ *Diary of Ralph Thoresby, 1677-1724.* Ed. by the Rev. J. Hunter, vol. i. p. 169.

**P. 258, l. 26.** *Without.* Unless.

**P. 259, l. 24.** *Neglegent.* Negligent.

**P. 260, l. 3.** *Soul-mazing.* Soul-bewildering.

**P. 261, l. 19.** *Do not delay the time no longer.* A double negative, which seems to be used for the sake of emphasis.

### CONTENTS.

**P. 265, l. 5.** *Professor.* One who outwardly conforms to the tenets and the ecclesiastical government of an organised religious body. A member of a church, in the sense now used by Congregationalists.

**l. 19.** *Thorow.* An antiquated spelling of ‘through.’

## GENERAL ARGUMENT.

Everyone desires Heaven and happiness, yet few obtain the longed-for glory, notwithstanding the counsel the Apostle gave to the *Corinthians*, firstly, that they should not sit still and wish for Heaven, but should run for it, and secondly, that they should not content themselves with any kind of running, but should run to obtain, 267, 268. They that hope to have Heaven must run with might and main to obtain the prize. Think you, the heavy-heeled, who hasten forward scarcely faster than a snail crawls, will win, 269. Run to gain the prize; for how sad will be the estate of those who run and miss. The way is long, and those who will go to Heaven must make no delay, 270. They must hasten, because the Devil and Hell follow after them, and because, perchance, the gates of Heaven may be shortly shut, 271. Because, too, if he who runs should fail he loses all. But how should a poor soul run? He must get into the way leading to Heaven, 272. The way is Christ. Thy business is to see if Christ be thine, and to mistrust thine own strength, 273. Take heed of trusting in thine own inherent righteousness, and meditate on Christ, avoiding such things as are forbidden in the word of God, 274. Strip thyself of all that may hinder thee in thy course, and beware of by-paths, 275, 276. Look not too high in running, lest thou stumble; and heed not everyone who calls after thee, 277, 278. Be not daunted by discouragements, and take heed of being offended at the Cross. The Cross is the way-mark by which all those who go to Glory must pass, 279, 280. The Cross may be known by six things—Justification, Mortification, Perseverance, Self-Denial, Patience, and Communion with poor Saints, 280, 281. Were it not for the Cross, where one professes religion there would be twenty professors, 283. Pray to God to enlighten thine understanding, and inflame thy will; strive against a darkened understanding and against self-will, 283, 285. The children of the Devil sin because they are not willing, 286. Consider there is no way but this; thou must either win or lose, 287. The Devil and Damnation follow after thee, but the arms of Christ are open. Keep thine eye on the prize, and do not say, 'This is too good for me.' Heaven is prepared for all who will accept it, 288, 289. Think of those gone before. How safe they are in the arms of Jesus, 289. The Lord will help thee on thy way, 290. Run apace. Shall not we labour for God and Heaven? 291. Art thou in the right way? Art thou unladen of the things of this world? 292. What will become of those that weary before they are half way towards Heaven! And what of those running backward, and those who have sat still! 293, 294. They that will have Heaven must run. Take heed lest striplings out-run thee.

Run not with the hindmost and half-hearted. Be not idle, lest thou destroy others with thyself. Learn of no man further than he followeth Christ. 295-297. Look not back, but remember Lot's wife. What shall it profit a man if he shall gain the whole world, and lose his own soul, 298. If thou wilt not run, the people of God will leave thee behind. Will it not be a dishonour to see the very boys and girls have more wit than thyself? 299. What sayest thou? Wilt thou run? Be sure that thou dost begin betimes. Get into the way; run apace; hold out to the end, and the Lord give thee a prosperous journey. 299.

P. 269, l. 12. *Grounded and setted.* In the text from which this phrase is taken, *Colossians i. 23*, *setted* is *settled*.

P. 270, l. 38. *Dallying with things of great concernment.* *Dally*, to triflē, Middle English *dalien*, to play, to triflē, is allied with the Anglo-Saxon *dveligan*, to err, to be foolish. *Concernment* occurs also in *Samson Agonistes*, l. 969. ‘To mix with thy *concernments* I desist.’

P. 271, l. 34. *Francis Spira.* A celebrated Venetian jurist, who died in 1548. After becoming a Protestant, Spira, it is said, returned to the Roman Catholic faith from motives of worldly ambition, which act subsequently caused him to suffer the bitterest remorse.

P. 272, l. 35. *One runs a Quaking, another a Ranting.* One follows the teaching of the Quakers, another that of the Ranters. These latter were a sect of Antinomians who became conspicuous under the Commonwealth. They were regarded as a singularly profligate and profane set of heretics, and are said to have practised community of women. See Blunt’s *Dict. of Sects and Heresies*, s.v. The *a* which precedes ‘Quaking’ and ‘Ranting’ is the worn-down proclitic form of the preposition *an. on*, which is also found in *a* begging, alive, around, &c.

l. 36. *Runs after the Baptism.* Refuses to acknowledge the efficacy of infant baptism, but believes in adult baptism.

P. 274, l. 16. *Studying.* Meditation, cogitation. Uneducated people at the present time sometimes say that a person who is buried in reflection is ‘studying’.

l. 20. *Study.* Meditation.

P. 276, l. 9. *Lanes and by-paths shoot down upon it.* That is, they run into it. *Shoot* is derived from the Anglo-Saxon *scötian*, to dart. Cf. the Sanskrit *skund*, to jump, go by leaps; *skand*, to jump, ascend.

l. 22. *Light.* To *light* is to settle or descend, but in this line it signifies to enter by chance, to find one’s self unexpectedly in a place.

l. 34. *Cryed up.* Extolled. See note p. 61, l. 21.

P. 277, l. 1. *Painted By-Paths.* Bunyan appears to use ‘paint’ in the literal acceptation of the word, but it was a favourite synonym for decorate, or adorn, among the authors of the sixteenth and seventeenth

centuries, when they were describing the brilliant colours of natural objects. Shakspeare has :—

‘ When daisies pied and violets blue  
And ladies-smocks all silver-white  
And cuckoo-buds of yellow hue  
Do *paint* the meadows with delight.’

*Love's Labour Lost*, Act V, Sc. ii, l. 904.

And again :—

‘ Or is the adder better than the eel,  
Because his *painted* skin contents the eye ? ’  
*The Taming of the Shrew*, Act IV, Sc. iii, l. 179.

While Herrick tells us in *The Maiden-Blush* :—

‘ So look the mornings, when the sun  
*Paints* them with fresh vermillion.’

1. 18. *Canting and Quakery*. Cf. ‘ Really to understand the Quaker-Cant is learning a new language.’ C. Leslie, *Snake in Gr.* (1698), Introd. 46: as quoted in the *New Eng. Dict.* under *Cant*.

**P. 278**, l. 1. *Thuswise*. Thus, so.

1. 18. *Sink-soul*. Another of Bunyan’s expressive compound words. The second verse of *Psalm Ixix*, may have been in his thoughts as he wrote.

**P. 279**, l. 29. *Draw very heavily*. Cf. *Exodus* xiv. 25.

1. 31. *Knock off*. To desist, to cease; erroneously regarded as modern slang.

**P. 280**, l. 3. *Way-mark*. Cf. *Jeremiah* xxxi. 21.

**P. 282**, l. 7. *Spurt*. *Spurt*, a sudden effort, is derived from the Icelandic *sprettr*, a spurt, spring, bound, run; which comes from the Icelandic *sprettia* (pt. t. *spratt* , to start, to spring, to sprout).

1. 16. *A many*. Now considered inelegant English, although it occurs repeatedly in our classic authors. E. g.—

‘ A care-crazed mother of *a many* children.’

*King Richard III*, Act III, Sc. vii, l. 184.

In the Second Part of *King Hen. IV*, Act I, Sc. iii, l. 91, *many* is used for multitude without the indefinite article :—

‘ O thou fond *many*, with what loud applause  
Didst thou beat heaven with blessing Bolingbroke.’

Again, in the *Fairie Queene*, Book I, Canto XII, stanza ix, Spenser has—

‘ And after all the raskall *many* ran.’

1. 19. *Beat out of wind*. Exhausted, rendered breathless.

P. 283, l. 1. *A seldom work.* Seldom also stands in place of ‘rare’ in Shakspeare’s 52nd Sonnet:—

‘So am I as the rich, whose blessed key  
Can bring him to his sweet up-locked treasure,  
The which he will not every hour survey,  
For blunting the fine point of *seldom* pleasure.’

l. 6. *Rid* for *ridden* is often used at the present day among people who speak by ear, in preference to following the rules of grammarians.

P. 284, l. 19. *Thorow thick and thin.* A popular phrase which is constantly heard in Modern English. Cf. *The Hag*, by R. Herrick.

l. 36. *Brunt.* See note p. 36, l. 5.

P. 286, l. 12. *Starting-hole.* Cf. the *First Part of King Henry IV*, Act II, Sc. iv, l. 290, ‘What trick, what device, what *starting-hole*, canst thou now find out.’ A *starting-hole* is a place of refuge into which one shrinks or flees from a pursuer. Middle English *sterfen*, to start, to move suddenly. Allied to the Dutch *storten*, to precipitate, to rush; and also to the Dutch *steerten*, to flee, which probably meant ‘to turn tail,’ and is allied to the Anglo-Saxon *steort*, a tail.

l. 17. *Till my children are out of fit.* Probably ‘till my children are fitted out and settled in life.’

P. 287, l. 2. *Get thy Will tipt with Heavenly Grace.* *Tipt* here means strengthened, as an arrow or other weapon is strengthened by the addition of a metal head or *tip*.

l. 24. *Lumpish.* Already used in the sense of clumsy: ‘great lumpish shoes,’ p. 275, l. 21. Here it stands for dull or sluggish. Cf. *The Two Gentlemen of Verona*, Act III, sc. ii, l. 62.

P. 288, l. 13. *Confederation.* Combination, or connection, of ideas.

P. 289, l. 12. *Scrubbed beggarly Lazarus.* *Scrubbed* is mean, worthless, sorry. Cf. *The Merchant of Venice*, Act V, Sc. i, ll. 162, 261.

P. 290, l. 4. *Befool.* To treat or consider as a fool.

l. 27. *While.* Until. Of constant occurrence in many local dialects. Cf. Atkinson’s *Glossary of the Cleveland Dialect*, s. v.

l. 29. *Ride.* In infantile language *ride* often means to be borne in the arms.

P. 292, l. 28. *Nimblest.* Fittest, readiest, most suited for activity. Shakspeare speaks of ‘nimble lungs’ in the sense of active, readily-laughing lungs: *The Tempest*, Act II, Sc. i, l. 174.

ll. 30-31. *To run thorow all them Jostles, all them Rubs, over all them Stumbling-blocks, over all them Snares.* Cf. Bunyan’s ungrammatical use of *them* in *Grace Abounding*, ‘And the comfort was the more, when I thought that the Lord Jesus should think on me so long ago, and that he should speak *them* words on purpose for my sake.’

P. 293, l. 10. *Never a whit.* See note p. 84, l. 34.

P. 295, l. 19. *Young Striplings of Jesus that began to strip but the other day.* *Stripling*, a double diminutive from *strip*, is said to denote a lad as thin as a strip, a growing lad not yet filled out. Here, however, it is evidently a young man who has stripped by laying aside ‘every weight, every sin,’ in preparation for running the heavenly race. Herrick uses the word with exactly the same meaning in his verses on *The Apparition of his Mistress calling him to Elysium* :—

‘Here naked younglings, handsome *striplings*, run  
Their goals for virgins’ kisses.’

P. 297, l. 21. *To pick up here and there a lock of wool that hangeth by the way side.* Bunyan may have drawn this illustration of his theme from the remembrance of a rural custom which must have been sufficiently familiar to him. As late as the second decade of the present century the thrifty wives of small cottagers were in the habit of collecting the loose tufts of wool left by the village flocks on their pasture-grounds, and spinning them into mop-yarn, or into finer thread suitable for linsey-woolsey. At an earlier period it was necessary to promulgate special manorial edicts limiting the number of hours when wool-gathering was permissible. These regulations were issued to prevent any illegal purloining from growing fleeces. An order of this kind occurs in the *Manor Roll of Scotter* (1578), ‘that none shall geather any wolle before eight of the clocke in the morning in payne of xiid.’ See *Archaeologia*, xlvi, 384.

l. 30. *Flaggering.* *Flagger* is probably a frequentive of *flag*, to droop, to grow weary, which is a weakened form of *flack*, to hang loosely; Middle English *flakken*, to flap about. From the base *flac-* of Anglo-Saxon *flac-or*, flying, roving. Compare with *flicker*, to flutter, a kindred word.

P. 299, l. 13. *Apt to think.* Disposed to think.

\* \* This volume is printed from the second edition of the *Holy War*, and the first edition of the *Heavenly Foot-man*.

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